A CORDIALL OF COMFORT.

To preserue the Heart, from fainting with Griefe or Feare: for our Friends, or our owne Visitation, by the Plague.

Also a Thankes-giuing to Almightie God, for staying the Visitation in *London*, and the Suburbs thereof.

Both which may be of vse to Christians in other places, that are cleere, visited, or recouered.

BY

WILLIAM CHIBALD.

Printed at London by *W. I.* for *Nic. Bourne* and *Edw. Brewster*, and are to be sold at the Royall Exchange, and at the Bible in Pauls-Church-yard. 1625.

BRITISH MUSEUM

TO

The Right Worſhipfull; the Company of the *Lether-Sellers*: The Maſters and Wardens; The Aſſiſtants and Liuery, with the reſt of the Brethren, of that worthy Societie.

Right Worſhipfull, and Worthy:

THE Dedication of bookes vnto perſons of place and qualitie, is

to manifest a seruiceable respect and reuerence vnto them; and to supplicate a fauourable aspect, and acceptation from them.

According to these fayre endes, I haue aduentured to deuote this my Treatise, which doth need the one, to your Worships that are worthy of the other.

You are worthy of my Dedication in two respects (namely) as Citizens, and as Lether-

Sellers

Sellers of *London*.

1. As Citizens, because I wrote it in the Visitation of the City, and for the comfort of Citizens, in the Visitation thereof.

2. As Leather-sellers, because you are that Company, whereof my deare Father was, Mr. *Iames Chibald*, (of sweet memory, I hope among you) who about the yeere 1595. was Master, & head of your Body; euen as his

eldest Sonne, my louing Brother, is a liuing member of the same at this day.

It remaynes, that your Worships would be pleased, by accepting the seruice of this Dedication, to Patronize the Booke: The rather, seeing the Authors ayme in dedicating it to you, is, but to honour you that are liuing, by my deare Parent that is dead: and to honour the

the memoty of him that is abſent, by you that are preſent, which as Brethren of one Company, and Parents of Children, you cannot but approue.

That you may the more freely grant my requeſt, I pray you to take vnto your conſideration further, the ſubiect matter of the Booke: which is Spirituall Phyſicke. For it preſcribes you, firſt, a

Cordiall : Secondly, a Dyet.

The Cordiall hath a twofold nature. 1. To preserue your bodyes from infection or death by the Plague (if the Lord see it good for your soules, and as Christians you should not desire it otherwise.) 2. To keep your soules from fainting, with immoderate Griefe or Feare for your Friends, or your owne Visitation by the Plague.

The

The Dyet is, to teach you that ſuruiue, how to liue to GODS glory, by learning to bee thankefull to God for your owne preſeruation, and for Gods wonderfull and mercifull ſtaying of the ſickneſſe amongſt vs. Both which as men, and Chriſtian men; you haue reaſon to looke after and learne.

In hope of your free fauor herein, I humbly take my leaue, with my

hearti

heartie prayer vnto God, to blesse the reading of my Treatise to your Corporall and Spirituall health in Iesus Christ, in whom I am

Your Worships most bounden in all Christian service,

WILLIAM CHIBALD.

To the Christian Reader, that needs Spirituall Physicke from the Word, against Griefe, or Feare, by reason of the Plague.

IN *the beginning of the Creation*, when darkneſſe was vpon the deepe, the Lord commaunded the light to ſhine out of darkneſſe. *As vnlikely effect of ſuch a cauſe as the making one ſee, that was borne*

Gen. 1. 3.

2 Cor. 4. 6.

Ioh. 9. 11.] borne blind, by anointing his eyes with clay and spittle; which was more likely to put them out, if euer hee had any sight.

But long since, there was darknesse and heauinesse vpon the face of my Family, by reason of Gods Visitation; and (behold) out of the darknes of that sorrow, Almightie GOD hath brought forth this Light of Spirituall cõfort. After a sort, I may truly say, GOD hath commaunded it to shine forth,

forth, partly by his speciall assistance, when I was (in my selfe) very vnfyt for study, and partly by his prouidence in stirring vp many to bee very inquisitiue to seeke after it, and to bee very importunate for the publishing thereof.

I neuer intended to put this Light vnder a Bushell *wholly to couer it: for I did* set it vpon a Candlestick *to giue light in one roome (namely) to my Parishioners, kindred, and friends, to*

Mat. 5. 15

whom

whom I gaue some Copies: But now at the instance of many, I haue put it into a Lanthorne & hung it out, in the open streets for the benefit of all passengers.

I confesse the light is but small it giues, but I hope it will burne cleere, and sweet: the Treatise (I trust) will be free from errour, and offence.

I acknowledge also, that it is hung out somewhat late in the Euening, when many are at rest in their graues by the Visitation.

but

but (the truth is) my tynder was wet, I could not strike fyer to light it sooner, and when it was lighted, I could not get it hung vp any sooner.

My meaning is, the heauineſſe of my heart for Gods viſytation, on the Citie, my Congregation, and my Family was ſome let to the penning of it: and the difficultie of getting Workmen to print it, was a great hinderance to the publiſhing thereof any ſooner.

Now

Now that it is fyni-
shed, and publiſhed, my
requeſt is to the Chriſtian
Reader, that hee would
Mat. 13. 19 *not cloſe his eyes, that*
hee cannot ſee the light,
but open them to walke
by it, to the end hee may
not ſtumble and fal at in-
moderate Griefe or Feare,
by reaſon of his own, or his
friendes Viſitation by the
Plague.

And my humble Pray-
er is: That hee, who is
Ioh. 1. 9 the true Light, that
lighteneth euery one

which

which commeth into the world, *and who walketh in the midst of the* seuen golden Candlesticks: *That he would be graciously pleased to adde further light & life to the reading & perusing of my treatise, for the glory of God, and the good of his Church; and let all that read it for their comfort, say with me,* Amen. *Euen as I will say with all that find comfort by the reading of it,* The Lord bee praised.

Reuel. 1. 13

Yours in the seruice of your Faith

W. C.

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Dr. FEATLIES Approbation.

I Haue peruſed this Treatiſe, and fynd it very ſound for Doctrine, and ſeaſonable for the time; and hauing receiued much comfort by it my ſelfe, I deſyre others may do the like by the further publiſhing thereof.

DANIEL FEATLY.

A SPIRITVall Cordiall, against the Plague.

OF late it hath pleased God to visite my Familie with the sickneſſe. Vpon this occasion (according to good order) *I am* a *shut vp* in my Church yard: and by this meanes I may not (without offence) go abroad, either to *the house of God* to teach my people, or to my freinds houses, to see how they doe: but (blessed be God (that *in iudgment remembers mercy*) sixe of nine persons c *remaine* escaped, as

a Ier. 36. 5

b Abac. 3. 2

Ezra, 9.15

it is this day from death, and foure of nine from infection.

Though God haue impriſoned my body: yet hath he enlarged my ſpirit, though he hath ſilenced my tongue, and thereby taken from me liberty to preach: yet hath he put my pen into my hand, and thereby given me an opportunitie to write ſome ſpirituall counſell, for the comfort of my dearly beloved & like loving neighbours, and Pariſhioners, and my kindred and friends, that are affected & afflicted with Gods viſitation on vs. As alſo for their conſolation that haue been, are: or may be in heavines, by meanes of the like viſitation.

That which I haue now written vnto you is that which

which will be beſt for you to reade, and that will be beſt for you to read at this time, which will beſt meet with, and remoue that, which doth now moſt trouble you namely, Griefe and feare.

That you are grieued for me and mine, and for our viſitation, I aſſuredly beleeue. And becauſe I beleeue it, therefore haue I writte theſe few leaues & lines, to aſſwage your ſorrow: for it were hard, if my affliction ſhould make a wound of griefe in your hearts, and I not endeauour to make a playſter of comfort to heale it. Farre be ſuch ingratitude from me, and farre bee ſuch a want from you.

Though, in ſome reſpects I am grieued with your ſor-

row; yet in other regards I reioyce. not simply, for the griefe it selfe: but for that which (I know) is the cause; and that which (I hope) will be the fruite, and that which (I pray) may be the issue of it.

The cause of your griefe for vs is your loue; for when the Iewes saw, how Christ wept for *Lazarus*, they said, *behold how he loued him.* Ioh. 11. 36

The fruite, is godly sorrow for sinne; or repentance vnto amendment of life and saluation: and indeed then sorrow or teares proue godly, when they exercise a twofold nature they haue, namely, 1. A salt brackish or brinish quality. 2. A wet or moyst qualitie. The salt or brinish qualitie of sorrow or teares shewes

Whē teares or sin proue godly.

shewes it selfe to be godly, 1. when it Seasons the soule with grace, 2. When it eates out the corrupt humour of wickednes that is in it, and 3 keepes the heart from putrifiyng in sin. The moyst & wet qualitie that is inteares: doth shew it selfe to be godly, when 1. it softens the heart that is hardned d *with the deceitefulnes of sinne*, and 2. when it e *washeth the heart from wickednes* and f *clenseth it* from the loue of sensuall pleasures.

d Heb. 3. 13.
e Ier. 4. 14
f Isa. 16. 1

The issue which (I pray) may come of your sorrow for me, is an assurance to your soules, that you are living, and not dead members of the Christian body, in that you g *can be touched with the feeling of our infirmities. weepe*

Heb. 4. 15
Rom. 12. 15

h Heb.4. 5
i Rom.12. 15
Heb.13.3.
Iob.19 21
1 Cor.7.9.

with them that weep. h *remember them that are in bonds, as if you were bound with them.* i And *pittie your brethren when the hand of the Lord toucheth them.* In these respects I hope I may say with the Apostle S. *Paul, Now I reioyce, not that yee were made sorry: but that yee sorrowed to repentance for yee were made sorry after a godly manner, that yee might receiue damage by vs in nothing.*

But (to omit any longer preface,) and to come to the matter intended, which is remouing of your griefe and feare.

Against your griefe I will propound, 1. matter of content, 2. Meditations of comfort, (the good Lord reach and apply it, by his Spirit, vnto your Spirits, according

to

to the nature of the doctrine it selfe; and according to my desire & minde in propounding it.)

That you may be contented with the hand of Gods visitation vpon my Family, I pray you take notice of, and consider seriously these fiue points.

How to content our selues with Gods visitation on our family.

1 That we are not able to resist the hand of God, for *we are knot stronger then he?* Wee are in this respect *but as clay in the hands of the Potter:* for *the Lord doth according to his will in the armie of heauen, and among the inhabitants of the earth and none can stay his hand.* a 1. Cor. 10. 22. Ier. 18. 6. Dan. 4. 35

2 That we haue most iustly deserued to drinke of this cup with others b *wee haue acceepted the punishments of our*

iniquitie. For *we haue ſinned against God and therefore muſt we beare* c *the hand of the Lord, we indeed iuſtly receiue the due reward of our deedes.* Yea, we muſt *be dumbe & not open our mouthes, becauſe it is his doing, who hath not done without cauſe all that he hath done vnto vs.* and therefore c *the Lord is iuſt for wee haue deſerued to haue ben beneath for our ſinnes.* For who are we? And what is our Fathers houſe, that in ſuch a common calamity we ſhould looke to be free? Seeing g *the time is come that iudgment muſt begin at the houſe of God.*

3. That we are not alone in this affliction, for we haue fellowes enough (too many if the Lord ſaw it good) h *There hath no tentation taken*

c Micah 7.
d Levit. 26
e Luk 23.
f Pſal. 39.
g 1. Pet. 4.
h 1 Cor. 10. 13.

vs:

vs: but such as is common to man. The Lord hath chastened vs with the rod of men, and with the stripes of the children of men: yea, with the stripes of them that are his owne children. 2. Sam. 7. 14.

4. That all in our family haue not bin smitten (as yet) but a few onely; nor are they all dead that were smitten, but some onely, nor were they all smitten together: but by degrees & successiuely only. First, our seruants, and then our children; nor with so heauie a stroke as some haue bin, but gently & with moderation, k *with measure and iudgement* the Lord be praised therefore. k Ier. 30. 11. & 10. 24

5. And lastly, consider, that none of vs haue wanted that which many (our bet-

ters,) haue beene without, namely, food and phyſicke: helpers and keepers, varietie of roomes and chambers, with other conueniences: ſo that I may truely ſay (to Gods glory, our benefit, and your content) of our ſelues, as *Paul* did of himſelfe and companions in affliction: *We* l 2 Cor. 6. 9. *are* l *as dying, and behold we liue, as chaſtened; but not killed:* and in another place, m *We are troubled on euery ſide:* m 2 Cor. 4. 8. *but not diſtreſſed. wee are in doubt: but not in deſpaire.* And with *Dauid*, the n *Lord hath thruſt ſore at vs, but hath not* n *giuen vs ouer vnto death.*

It is true, I haue parted with a good ſeruant & good childe: and a good Curate, My faithfull fellow helper in the miniſtery, but it is content

tent to vs they were not too good for him that gaue them their goodnes, and that had more right to them then I, for God, *in heauen* was o a master to the one, p *Father* to the other, and q *Arch-Pastor* and *Bishop* to the other, and therefore might command them. And it is a comfort to vs, & so it may be to you, that r *the Lord is better to vs then tenne sons*, as *Elkanah* said that himselfe was to his wife *Anna*. r 1. Sam. 1. 8.

Now least (haply) content may seeme to some but a dry plaister for such a running sore, not broad enough to couer it, or not soueraigne enough to heale it; therfore (to make a perfect cure) I haste thoughts of another medicine for the malady; and so I passe on to the second

cond ſort of meditatiõs that may giue you comfort (as well as content) againſt your heauineſſe for our viſitation.

How to cõfort our ſelues againſt griefe for our viſitation.

Theſe comforts ſhall be taken from ſeuerall conſiderations concerning our affliction, as namely, 1. The Nature of it. 2. The Cauſe of it. 3. The Effect of it. 4. The Companion of it. 5. And laſtly, the End of it. For in all theſe points there lieth matter of comfort; from all theſe haue the faithful raiſed comfort to themſelues in their afflictions, and withall theſe haue wee comforted our ſelues in our viſitation.

The nature of the affliction of the godly.

1. The Nature of this viſitation is the ſame with the nature of all other afflictions on the godly: which is, not to be a vengeance of God

to

to wreake his fury on vs to our vtter destruction: but to be a b *chastisment and correction*, to make vs repent more soundly of our past sinnes, and to prevent with more watchfulnesse the committing of the same, or like sins againe, that c *we may be zealous and amend*. Indeed, it is in it selfe a punishment, and to the wicked that repent not, it is a vengeance: but to the godly that amend, it is not so, as shall bee proued more at large hereafter. And therefore in this respect may we all take comfort in it.

b Heb. 12. 5, 6, 7. 1 Cor. 11. 32.

c Reu. 3. 19.

c Reu 3. 19.

2 The cause of this our visitation is twofold, Efficient and impulsiue. The Efficient Cause is the author or sender of it, which is God, and herein God is d to be considered

The causes of the afflictions of the godly.

sidered not simply, as God onely: but as God a *our Father*, or as mercifull. For by this visitation *wee fall into Gods hands, whose* b *mercies are great*: and herein GOD c *deals with vs, as with his sons and daughters.* Therefore *wee ought not to* d *faint when wee are rebuked of him*: but consequently bee comfortable therein.

a 2. Sam. 7 14.

b 2. Sam. 4 14

c Heb 12. 7

d Heb. 16

The second cause is Impulsiue, or that which mooueth God thus to afflict or chasten vs, which is his eternall loue in Christ. For as *many as the Lord loues: hee rebukes and chastens.* The Lord may *chasten vs with the* f *rod of men, and with the stripes of the children of men: but his mercy shall not depart from vs.*

e Reu. 3. 19

f 2 Sam. 7. 14. 15.

So

So that, g *if there be any comfort in loue*, that is, in Gods loue, then may wee comfort our ſelues in our affliction which proceeds from it.

g Phil 2.1.

It is true, the Inſtrumentall cauſe of this our viſitation, hath been Gods Angell, or infection by men: but the ſupreme Efficient is GOD. It is true alſo, that in reſpect of our ſinnes, the h *anger* and *fury* of GOD may bee ſayde to bee an Impulſiue or mooving cauſe of it. But it is but his *temporary anger*, *which is but for a i moment*: Which may and doth well ſtand with his eternal loue, *k euerlaſting compaſſion* in Christ, with which wee are to bee comforted.

h 2 Sam. 24. 1.
i Erek. 20. 19
k Iſa. 54. 8.

3. The

The effect of their affliction.

3 The effect and fruit that comes to the faithfull by all their afflictions, *when they are exercised thereby*, is very comfortable: it is the a *peaceable fruite of righteousnes*: (that is) increase of holinesse, both in heart & life, which will bring forth true quiet and peace to the soule, though the body and outward man, be disquieted & afflicted with the for the present it is to c *learne obedience by the things we suffer*: it is to d *returne to God that smites vs*, and be *zealous and amend*. So that we having in some measure (through Gods grace) found these fruits and effects wrought in vs by our affliction, and these beeing comfortable, because they be such as e *accompany saluation*, therfore ought you

a Heb 5. 8

b Heb 6. 9.

c Heb. 12. 11.

d Hos 6. 1.

e Reu. 3. 19.

not

not to *sorrow* f *as men without hope*, g like *Rachell that would not be comforted*: but even in griefe to remember comfort, in him, as God hath in iudgment remembred mercy for vs.

f 1. Thes. 4. 13.

g Mat. 2. 18.

4 The Cõpanion of the outward affliction of Gods children, it is inward Spirituall consolation, at one time or other, in one kind or other, or in one measure or other, wherein also wee haue had our share (blessed bee God.) *For as the* h *sufferings of Christ abound in them: so their consolations also abound in Christ. There* i *is light sowen for the righteous, and ioy for the vpright in heart.* And that which is sowne for them. k *They shall reape in due time if they faint not*: the Lord Iesus will

The consolation of their affliction.

h 1. Cor. 1. 5.

i Psal 97. 11. 5.

k Gal. 6 9

will not l *leaue them comfortleſſe*: hee *will not* m *ſuffer them to bee tempted aboue that they be able to beare*: hee hath n *hidden them to bee of good comfort*, becauſe, though they *ſhall haue afflictions in the world*: yet *ſhall haue peace in him*. For though o *heauineſſe may endure for a night*: *ioy ſhall come in the morning*. p After *two dayes hee will reuiue vs, in the third day hee will raiſe vs vp, and we ſhal liue in his ſight*.

l Ioh. 14 18.
m 1. Cor. 10 13.
n Ioa. 16. 33.
o Pſal. 30.
p Hoſ. 6. 2.

The laſt thing to be conſidered in our affliction, is the end of it: which is the ſame with the end of all the afflictions of the godly. And this end is twofold. 1. Gods intent in ſending of them. 2. The event of thē when they are ſent. For both theſe miniſter comfort.

1.

1. The end or intent of GOD in afflicting his children, is generally their good. For euen in them, i *God is good to Israel.* More especially God intends to them therein these good things, namely, 1. In respect of himselfe, to make *them* k *partakers of his holinesse.* 2. In respect of Christ, that they may haue l *fellowship with his sufferings, and bee made conformable to his death.* 3. In respect of the wicked, that m *they may not be condemned with the world.* And fourthly, in respect of themselues, n *that they may liue,* namely in heauen, and there *bee glorified with Christ,* when first they *haue* o *suffered with him.*

k heb. 12. 10.

l Phil. 3. 10

m 1 Cor. 11 35.

n Heb 12.

o Rom. 8. 17

2. The

2 The end or euent likewise which according to Gods intent follows vpon all the afflictions of the godly, it is comfortable, for generally it is their good, so *Dauid* found it, when he said, *It is good for me that I haue been afflicted.* More particularly, these good things insue thereupon: namely, 1. grace, *better to learne Gods Statutes and to keepe his word.* 2 Peace or comfort in God and in conscience. For *marke the perfect man & behold the iust the end of that man is peace.* 3, *Glory.* for *our light affliction which is but for a moment worketh for vs a farre more exceeding and eternall weight of glory.* The beginning and progresse of *Iobs* troubles, were very harsh and greeuous: but

p Psal. 119 7.

q Psal. 119 71. 67.

r Psal. 37. 37.

2 Cor. 4 17.

S.

S. Iames tells vs that t *we haue seene and heard what an end God made.* [t Iam. 5. 11.]

It is true the visitation of the plague is vncomfortable, because the feare of infection makes friends afraide to see vs: but it is content that we haue had some that haue visited vs; and it is comfort that though we had not had one to come vnto vs, yet had we not been alone, *for* u *God our Father hath beene with vs. & he hath not forsaken vs in our bondage*, for hee hath promised *neuer to leaue of, nor to forsake any of his.* And Iesus Christ hath been with vs, for *where soeuer two or three are gathered together, in the name of Christ, hee is in the midst of them*, and wee (according to our neede and dutie) haue of-

[t Ioh. 8. 16]

[u Mat. 18. 20.]

often humbled our selues before him in priuate fasting, praying, searching of our hearts, and confessing our sinnes, which is (in part) to bee gathered together in the name of Christ. It was *Samsons* Riddle, that *out of the eater should come meate, and out of the strong should come sweetnesse.* And it is a Christians Riddle, That out of affliction should come consolation: for of all the birds of the ayre, fewe sing in winter; but the *Red-breast.* And of all the trees of the garden, few are greene but the Bay tree; and of all sorts of men, few *reioyce in tribulation*, but the godly.

3 Iudg. 14 14.

4 Rom. 5. 3

That they haue cause to reioyce in tribulation, hath euen now ben shewed in fiue seuerall points. That they

ought

ought to doe ſo, wee are taught by the Apoſtle Saint *Iames* who wills Chriſtians *b to account it exceeding ioy, when they fall into diuers tribulations.* That they do ſo may bee ſeene by the examples of *Peter* and the other Apoſtles, who *c reioyced that they were counted worthy to ſuffer for Chriſt*: how it comes to paſſe ſhall be ſhewed hereafter. In the mean while you that are made ſorrowfull with our viſitation, bee ioyfull at our conſolation: and ſo from aſſwaging your griefe, I come to compound your feare. Your feare is twofold, partly in reſpect of vs, and partly alſo in reſpect of your ſelues.

b Iam. 1. 2.

c Act. 5. 41 Col. 1. 24

Your fear in reſpect of vs, is, leaſt the hand of God ſhould ſtill bee ſtretched out a-

against our familie, to strike more with the infection that is amongst vs, and to take away more by death of it.

How to hearten our selues against the feare of the plague.

To hearten you against this feare, I pray you to take into your thought and consideration these three things.

1. Though the Lord be able to proceed against vs still, and though hee should bee iust, if hee did so: yet it may please the Lord to spare vs d *for his owne Names sake, e because, e it hath pleased the Lord to make vs his people*: for the Lord f *is able to doe exceeding abundantly aboue all that wee are able to aske or thinke.* Hee deales not with his *children according to their iniquities*, for who should remain in health or life? *Euen in iudgement the Lord remembers mercy*, as the

d 1 Sam. 12. 22.
e Ierem. 2. 7.
f Eph. 3. 20
Abac. 3. 2.

Pro-

Prophet *Abacuck* tells vs, & as wee see it proued in that great plague in Israel, for when the Angel of the Lord had slaine thereof 70000 in three dayes; and hee began *to stretch out his hand against Ierusalem also, the Lord repented him of the euill, and said to the Angel that had destroyed the people, It is enough, stay now thy hand.* 2 Sam. 24. 19.

That all are not infected, or die not of the infection: It is not because he is not able to doe it, or if he did it, it were not iust, and all did not deserue it: but because the *Lord will not cast off for euer, though hee cause grieue: yet will he haue compassion according to the multitude of* Lament. 3. 31. 32. 33.

Mica.7.18 *his mercies, for he doth not afflict willingly*; for *who is a God like vnto our God, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage, he retaineth not his anger for euer, because hee delighteth in mercy.*

2. Though the Lord should smite vs all with the stroke of this sickneſſe, ſo that wee were all infected and ſicke of it: (as in ſome families better then ours it is, & as iuſtly hee may deale with vs for ought we are able to reſiſt, or can deſerue to the contrary) yet may it pleaſe God to ſpare vs that wee die not. a *Ezekiah* was ſicke of the plague (as the learned iudge) and the text

a Iſal.38. 1.5

ſaith,

faith, *he was sicke vnto death*, (that is) in his owne apprehension, and in the opinion of the Physicians, and in the violent and malignant nature of the disease: yet did he recouer & liued fifteene yeeres after. The like is to bee seene by daily experience of many that doe sustaine: b *Ionah* was in the sea, but hee was not drowned: c The three children were in the fire, but were not burnt: d *Daniel* was in the den of Lions, but was not deuoured. And why may not we be kept from dying of the plague, though wee should bee infected with it (if the Lord he so pleased in his free fauour.) Seeing in generall afflictions, e some are

b Ionah. 2.

c Dan. 3.

d Dan. 6.

e Amos 4. 11.

are as firebrands pluckt out of the burning: euen as in harueſt ſom gleanings are ſcattered that are not gathered by the owner, and in the vintage ſome cluſters of grapes are left on the vine, that are not pluckt off.

I write not this in ſecurity, as if I thought with *A.gag*, f *The bitterneſſe of death vvas paſt*, or in preſumption, as if I were paſt all feare: the conſcience of mine own vnworthynes, & the knowledge of Gods after reckonings with ſom families do keepe mee from ſuch folly. But becauſe the ſeruants of God, may (with *Abraham*) g *hope againſt hope*. We doe not confidently, aſſure our ſelues that it ſhall be ſo, but com-

f. 1 Sam. 15.32.

g Rom. 4. 18.

comfortably we hope it will in the free fauor and mercie of God, which is as great as is his Maiestie, and *whō vvill haue mercy on them, & vvhom he vvill haue mercy.* [1] Rom. 9. 15.

3. What though all in our family, that are now in health and life should bee smitten, and that *we* [h] *could not bee purged from our iniquitie till vvee die*: then for content, I say, for vs all (as *Paul* did for himselfe and his companions) [k] *The vvill of of the Lord be done.* And as Christ our blessed Sauiour hath taught vs to say, [i] *Thy vvill be done on earth as it is in heauen.* More particularly, I say for my selfe, as *Dauid* did for himselfe, [l] *Here am I, let him doe to mee as seemeth*

[h] Isai. 22. 14.

[k] Act. 21.

[i] Mat. 6. 10

[l] 2 Sam. 15. 24.

good to him. And for my ſelfe, and children, and ſeruants, I ſay, as good old *Eli* did for his ſonnes.m *It is the Lord, let him do what ſeemeth him good.* And for comfort to my ſelfe and you, I ſay, n *There remaines a reſt for Gods people.* o *We haue hope in Chriſt, not in this life onely:* p *For wee know that if our earthly houſe of this tabernacle be diſſolued, wee haue a building of GOD, not made with handes, eternall in the heauens.* q *We according to his promiſe look for new heauens, and a new earth, wherein dwelleth righteouſneſſe.* For *we know that our Redeemer liueth.* r Wee *know whom wee haue truſted, and wee are perſwaded that hee is able*

m 1 Sam. 3. 18.

n Heb. 4 9.

o 1 Cor. 15 19.

p 2 Cor. 5 1

q 2. Pet. 3 13.

r Iob. 19. 25.

s 2. Tim 1. 12.

to

to keepe that which wee haue committed vnto him against that day. And therefore *though the Lord kill vs, yet will we trust in him.* And so I descend from your feare for vs, to your feare for your selues.

s Iob 13. 15.

Your feare for your selues and your owne families is, that though hitherto the Lord hath spared your houses from the visitation: yet hereafter ere hee make an end he may, though not with the first, yet with the last, either soone, or Syne.

Concerning this your feare, I must first giue you some instructions 2. Some directions: And thirdly, some consolations.

How we

The Instructions shall be

may lawfully feare the Plague

in two points. 1. How farre you may feare the plague lawfully. 2. How farre, and in what respects you may not feare the plague.

1. You may lawfully feare the plague in three respects. 1. In respect of it selfe. 2. In respect of God. 3. In respect of your selues.

1, In respect of the plague it selfe, because it *is* t *ane will* of punishment; It is u a *plague or sicknes, It is* x *a consuming pestilence.* And because it is a great plague, yea, one of the *foure great plagues of God*, with which hee scourges his people when they rebell against him, namely, The *Famine, the Sword, wilde Beasts, and Pestilence.*

t 2 Chron. 20 9.
u 1 Reg. 8. 30
x Deut. 28. 21.
Ezek. 44. 21.

2. In

2. In respect of God likewise it is to bee feared, because it is *his sword* wherewith he killeth: whosoeuer is smitten with this sicknes, hee is said after an extraordinary manner, and more immediately y *to fall into the hands of God*, which is a *z fearefull thing*. When the Lord sends this punishment into a land, he is said *to a powre out his fury vpon it in blood*, and to b *plead with it in blood*.

y Ezek. 14 21

z 1. Chron 24. 13.

a 2 Sam 24. 14.

b Heb. 20. 31.

3. In respect of your selues, you may warrantably feare the plague for two causes.

1. Because you are but flesh and blood, and therefore subject to bee infected by the malignant qualitie

of it, and to be corrupted in your blood with the contagion of it. For you are not made of stones which it cannot pierce, yee are as weake as water, and cannot resist the stroke of GODS Angel, you are b *as clay* and cannot resist the Potter.

b Ier. 18.6.

2. You may feare the plague in respect of your selues: because you are sinners, and it is inflicted as a chastisement for c sin. Wee haue beene partakers of the sins of this Citie, that moued God to send it, & therefore we may iustly feare we shall be partakers in the visitation of the Citie by the plague, sooner or later, by infection, or by death, wee our selues, or ours. We that haue

c 1 King 8 33.37. Deut. 28, 15.22. 2 Sam. 24 17.

haue deſerued the worſt, may warrantably feare the worſt; though God ſhould be pleaſed beyond our expectation & deſert, *to ſpare vs as a father doth his own child which ſerueth him.* d Mal. 3. 17

How you may not feare the plague.

2. You may not lawfully feare the plague in other reſpects, as namely, 1. Not fooliſhly. 2. Not profanely. 3. Not deſperately.

1. You may not feare the plague fooliſhly or childiſhly out of a fond conceit, That if you come neere a perſon, or houſe infected, you muſt preſently receiue the contagion of it. The plague is but *GODS* creature, whether it ſtrike vs immediately by an Angel, or mediately by infection frō men;

men; therfore can he countermand it, when hee will. That he doth countermand his Angel, that is sent to destroy of this disease is plain; where the Lord saith, c *Stay thy hand, it is enough*: and that hee can and doth restraine the power of infection that is in this disease, it is euident by those which visit them (as Physicians and Surgeons) and by those which keep them that are sicke of it, (as Nurses & Keepers) that sweat them and dresse their sores, and wash their linnen that coms from them, polluted with the filthy corruption that comes out of their sores, yea which lie with them that haue sores running on them,

c 2 Sam. 24 16

them, and are continually in their breath, and drinke after them in the same cup, who notwithstanding are preserued from touch of infection.

I suppose it comes to pass, not because the plague is not in it selfe infectious, (as some ignorantly & sensleſly haue thought and spoken) but it is effected by an extraordinary hand of God by his wisdome and soueraigne power, and namely, and of purpose to encourage people to bee pittifull to them that are diseased with it, & to hearten them in this deed of charitie to minister to them: for the Lord knowes that without tending of them that are thus

thus visited, many would pinch miserably, and if all should be infected that cāe neere them that were visited, there would be few or none to tend them.

Is not the fire of a burning nature in it selfe, because some one house in a streete, or one roume in a house escaps burning, by the wise and powerfull providence of God; when the rest are burnt to ashes. Even so, the plague it selfe, is in it owne nature malignant & infectious, & (yet notwithstanding the malignancy of it) the Lord can and doth restraine it, and therefore it is not to be feared foolishly, as if God could not keep vs if wee came neere where it

it is, but we must needes be infected by it.

2 You must not feare the Plague profanely, which they do that more feare the punishing Angell thē God, and the infection of it, more then to sinne; as they doe that in this time of contagion runne away from the Citie, and carry their sinnes with them into the Countrey, namely, their securitie and impenitencie, their pride & covetousnes, whereby it comes to passe, that they neither repent of their owne sinnes, nor bee greived for *the affliction of Ioseph*, to cōmisserate their brethren in misery. Amos 6. 6.

I speake not of all that depart, for some doe it warranta-

rantably in a godly manner, without diffidence in God for themselues, or negligẽce of their afflicted brethrẽ; but of such as manifest their impenitency, by going on in their former sinnes, and spending this heauie time in pastime and merriment, and shew their vnmercifulnesse by leauing nothing behind them for the poore and sicke when they went, nor haue sent no thing to them since they went, nor haue a purpose to doe it, when they shall returne. Thus wee may not feare the plague, for wee must not feare them which *can but kill the body, and can do no more, but we must feare him & it, which can kill both*

Mat. 10.28

soule

soule and body (that is) *God and Sinne.* The plague can but infect the blood, and thereby fill the body with putrified sores, that it die. But sin can kill both soule and body too, and therfore wee ought not so much to feare the plague, as we doe to offend God.

Wee ought not to pray so to bee kept from the plague, as to be kept from sinne: we ought not to bee thankful so much for being kept from the plague, as from sin, nor ought wee to bee so watchfull ouer our selues, that wee bee not infected with the plague, as that wee be not corrupted by the deceitfulnesse of sin: for the one is simply euill,

so

so is not the other at all: the one is a breach of GODS Law; the other is but a punishment of that breach.

3. You must not feare the plague desperately, so as to thinke that if you bee smitten with it, and die of it, That presently therefore you are none of Gods children, and that you shall not die in Gods fauour (as some Dan. 3. 23. sottishly and blasphemously haue giuen out.)

With this point, because I haue occasion anon to meet, and to disproue it, therefore I will referre it to its proper place, in the last generall point concerning your feare, which is the consolations.

It is true, the stroke of the plague

plague is a ſigne of Gods temporall anger, but not of his eternall diſpleaſure. 1. Becauſe it is inflicted but on the bodie onely, and not on the ſoule. 2. Becauſe it is in this life onely inflicted and not in the life to come, and therefore by it ſelfe (without ſpirituall iudgements) of blindneſſe of minde, hardnes of heart and impenitencie,) it is no ſigne of Gods eternall wrath, becauſe a *all things come alike to all, there is one euent to the righteous and to the wicked, no man knoweth either loue or hatred, by all that is before thee*, of earthly and worldly bleſſings, or puniſhments, accompanying it.

a Eccle. 6. 2

It

It is true, that in some familyes, God striks all with sickneſſe, in others none at all. Some infected perſons are very ſicke, others ayle nothing at all. This comes not to paſſe by chance, but by Gods Soveraigne power. If he pleaſe, hee can arme his creatures ſo, as to kill whole houſholds, as he armed the fire to burne & *ſlay thoſe men that tooke up the three children, and put them into the firy Furnace*, therfore you ſhould feare it as I haue formerly taught you to doe, and as warrantablie you may. Againe, he can reſtraine and countermand his creature, ſo as not to kill one in a Familie though they be all infect-

Dan. 3. 23.

ed,

ed, no, nor in infect any one, no, nor to make any one ill at ease of it, though they be infected, as hee restrained the heate of that exceeding whott fier, that it *had no power one their bodyes, an hayre of their heads was not sindged, neither were their coates changed, nor had the smell of fire* passed one them, therefore you should not feare it as some doe, (whereof you haue heard before) vnwarrantably. Dan. 3. 27.

If euery one should die that were infected, some would say, God were not able to keepe aliue him that were smitten with the plague: and if none should die of it, many would set light by it, and not humble them-

themselues before GOD when they are smitten with it. Let vs therefore in these two respects in this mortalitie, walke before GOD with Feare & Faith. With Feare, because by sin we are subiect to the infection: for it is iust with God, that we who doe corrupt one anothers soules with the euill example of our words and workes vnto sin, should also infect one anothers bodies with the contagion of this disease vnto punishment: and let vs walke with Faith, because he can countermaund and restraine it. And thus much for my Instructions concerning your feare of the plague, namely, how farre you may feare it,

and

and how far you may not. The directions concerning this your feare doe follow.

My directions touching your feare of the plague, shall be giuen in two particulars. 1. I will direct you how you may preserue your selues from being infected with the plague. 2. I will direct you how you may keep your selues from dying of the plague, thogh you be infected with it: & this wil I do, not as a friend, by requesting you to bee wary into what house or company you come (which I need not doe.) Nor as a Physician, by prescribing vnto you some rare preseruatiues (which I cannot do) but as a Minister and Preacher

cher of the Gospel, by giuing you some good counsel from the Word of God, which (being followed) wil (by Gods blessing) bee better for these endes, (if the Lord see it good for his glory and our saluation) then all the *Bezoars* stone, Vnicorns horne, or Mithridate in the world.

Sixe meanes to preuent the infection of the plague

For the first. The means to preuent the plague are in number six, and they are of two kindes. 1. Such as concerne God. 2. Such as concerne our selues.

The meanes which concerne God are three.

The first meanes to preuent the plague which concernes God is Faith, (that is) trust or confidence in God

God, whereby we rest and rely on his power & goodnes for protection, and not on the broken reeds of any outward meanes, as good ayre, refraining company, shift of rooms, and varietie of perfumes, much lesse on any exorcised preseruatiues & enchanted Tablets, or Amulets to weare about our necks for that end.

To trust in God, *In whom we liue, moue, and haue our being*, is to make *him our rocke and our fortresse*. And because *the righteous man makes the Lord his refuge, and the most high his habitation, therefore there shal none euill befall him, neither shall the plague come nigh his dwelling, for he shall giue his An-*

Act 17. 28

Psa. 91. 9. 10. 11.

cher of the Gospel, by giuing you some good counsel from the Word of God, which (being followed) wil (by Gods blessing) bee better for these endes, (if the Lord see it good for his glory and our saluation) then all the *Bezoars* stone, Vnicorns horne, or Mithridate in the world.

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Act 17. 28

Psal 91. 9, 10, 11.

gels charge ouer him to keepe him in all his wayes. For by this faith or relying on God, the Israelites, when they had no power in themselues ouercame their enemies the Hagarites, and for want of this faith, or *trusting in God* his wrath fell vpon them.

1 Chro. 5. 20.

Psal. 78. 21

The second.

The second means which concernes God, is *seeking his face and fauor*, his mercy and his loue, wherby his anger may be appeased towardes vs, and his displeasure removed, which prouokes him to send his pestilence among vs.

2 Chron. 7. 14.

To this *seeking of Gods face*, wee are directed by the Spirit of God in the Word, and vnto this is promised like-

likewise a blessing. For to haue the *Lord to lift vp the light of his countenance vpon vs*, is better then all the contents of worldlings, yea better *then life it selfe*. The Lord saith to vs, *seeke ye my face*, and wee must say to him, *Thy face Lord will we seeke*, yea wee must seeke it before health or life. For if we enioy his fauour we are happy, though we were infected vnto death; and if we want this, we are accursed, though wee should neuer bee smitten or die of the plague.

Psal. 4. 8.

Psal. 27. 8.

The third meanes to preuent the plague, which concernes God, is feruent and faithfull prayer to God in the name of Christ, accor-

ding to his will.

2.Chron.7. 14. This is likewise commanded in the Word, for this end; and to this is annexed a promise to encourage vs to the practise thereof.

By prayer *Moses* prevented the plague frō falling generally on all the Israelites, when *some of them dyed by the plague before the Lord.* And by prayer *Moses* preuēted another great plague and vtter destruction from falling on the Israelites, & did therby (as it were) bind the hands of the Lord that hee could not smite them: for the Lord said, *Let me alone that my wrath may waxe hot against them, and that I may consume them.* And vpon this prayer, the *Lord repented*

Numb. 14. 20.37. 38. 1.Cor. 10. 10.

Exod. 32.

Vers. 10. 11

Vers. 14

pented him of the euill which hee thought to doe vnto his people.

The meanes which concerne our ſelues, and which are good to preuent the plague from ſmiting vs, are likewiſe three: but they are of two ſorts. 1. Some which concerne our ſins, and diſobedience. 2. Some which concernes our dutie and obedience.

Thoſe which concerne our ſins are two.

The firſt meanes to preuent the plague which concernes our ſelues and our ſinnes, is humbling our ſelues in ſoule and body before the Lord in a free confeſſion of our ſins, and acknowledgement of *The fourth.*

our worthinesse to be smitten by it.

This humiliation was commaunded by the Lord to the people of Israel, and consequently to vs in them in the like case, and to it also is promised a blessing.

2 Chr. 7. 14

This *Dauid and the Elders of Israel did, being clothed in sackcloth and falling on their faces.* And by this they preuented the stroke of the Angel, when *hee stood betwixt the earth and heauen, hauing a drawne sword in his hand stretched out ouer Ierusalem*, namely, to destroy it also by the plague, as other parts of the Countrey had euen then beene.

1 Chro. 21 15. 16. 17. 2 Sam. 24. 17.

By this humiliation wee *meet God* to pacifie his an-

Amo 4. 12.

ger

ger (as *Iacob* did his brother *Esau*) and by this wee *hide our selues* from the punishing hand of God, when we see it comming towards vs. By this *Iosiah* and the *Niniuites* preuented the execution of GODS iudgements threatned. Gen.32. Pro.22.3. 1 Chro.34. 28. Ionah.3.

The second means which concernes our sins, and is effectual for the preuenting of the plague, is zeale against sin in our selues and others, *for God and his sake.* *The fift.*

This zeale against sin, is to be shewed by vs, either as Magistrates vpon Malefactors (notorious ones especially) for by this *Phinias stayed the plague*, when foure & twentie thousand had dyed thereof. Or as Num.25. 11.12. Psal.106. 30

Ministers or Masters of Families, by rebuking & correcting sin in our people, seruants and children. Or as Christians, by *iudging our selues*, & taking *reuenge on our selues*. And this wee doe when wee deny to our sinfull senses, the allurements and contents of sin (which is *to pluck out the right eye*, and to *cut off our right hand, and to cast it from vs*) and when we *beat down the body of sin*, by fasting and temperance. And this is a meanes to keep vs from *being iudged of the Lord*.

1 Cor. 11. 32.
2 cor. 7. 11
Mat. 23. 29
1. cor. 9. 27
1 Cor. 11. 32.

The Sixt

The sixt and last meanes to keep vs from the infection of the plague, concernes our duty and obedience to God, and it is faithfulnesse

and

and diligence in our eallings, with prudence to keepe vs within the compasse of our own waies: for the Lord hath promised, that hee *will giue his Angels charge ouer his children to keepe them in all their wayes.* And this *Ezekiah* found; for hee walked before the Lord in truth and vprightnesse, not onely as an Israelite or Christian; but as a King and Gouernour, and hereby hee was preserued. For (as *Salomon* saith) *Hee that walkes vprightly, walkes sofely.*

Ps. 91. 11.

Pro. 28. 18.

For the second: The meanes to remoone the plague, and to keepe you from dying of it, though you be infected with it, are

Sixmeanes to keepe vs frō dying of the plague.

likewise six, and they are of two sorts. 1. Ciuill. 2. Religious.

The first. The Ciuill meanes is the vsing of skilfull & religious Physicians and Surgeons, in obedience to Gods ordinãce, and with trust in his power and blessing. For by the commandement of the Prophet *Esay* frõ the Lord, *Ezekiah* was to take *a lumpe of dry figs*, and *to lay it on the sore*, and by this meanes (through Gods blessing) *hee did recouer*.

2 Reg. 20. 7.

The Religious means to keepe vs from dying of the plague, are fiue, and they be of two kinds: for they concerne either God, or our selues.

The meanes which concerne

cerne GOD are two.

The first meanes to keep vs frō dying of the plague and which concernes God, is earnest and fervent prayer to God, to keepe vs alive, either by his blessing on the meanes if we have any, or without, if wee have none.

The Second.

By prayer, *the plague was stayed in Israell*, when it *was begun* very hot. For incense was offered vp with prayers to God, & the offering vp of incense Ceremonially did signifie & teach the putting vp, and accepting of our fervent prayers, as is playne by the Psalmist where he saith *let my prayer be set forth before thee as incense, and the lifting vp of my hands,*

Num. 16. 46. 47. 48.

Psal. 141. 2.

hands, bee, as the euening Sacrifice. And of this Ezekiah had good experience when the Lord said, *I haue heard thy prayer & seene thy teares*, behold *I will adde vnto thy dayes fifteene yeares*. And besides, the Lord promised to heare their prayer made by the Israelits when they were visited by the pestilence, and the Lord hath promised Christians, that the *prayer of faith shall preserue the sicke*.

Isay 38. 5.

2 chr. 6. 29 1 Reg. 8, 37. 38.

Iam. 5. 15.

The third

The Second meanes which concernes God and that will keepe vs from dying of the plague, is zeale and forwardnes in erecting and establishing (and consequently in deuout and religious frequenting & performing)

forming) of the pure worship of God, according to his Word and Will.

We read that when God was about to stay his hand from slaying the Inhabitants of *Jerusalem* by the plague, that the Lord (as a meanes thereunto) bids his Angel to commaund his Prophet *Gad* to say to *David*, *Goe vp, and set vp an Altar to the Lord in the threshing floore of Araunah the Iebusite*: Whereunto *David* obeying, the text saith, that *hee went vp at the saying of Gad, which hee spake in the name of the Lord*. Then *David said to Araunah grant mee the place of this threshing floore, that I may build an Altar thereon vnto the Lord (then*

1 Chron. 21.18.

Verse 19.

Verse 21.

Note 1 Sam. 24.

(*I hope that grant it me for the full price*) *that the plague may be staied from the people.* And when *David* had bought & paid for it, then the Text saith, *David built there an Altar to the Lord, and offered burnt offerings and peace offerings, and called upon the Lord.* And to the end it might appeare, he accepted this worship for the appeasing of his wrath, and staying of the plague: The *Lord answered him from heaven by fier upon the Altar of burnt offerings.* For in the very next Verse it is said, that the *Lord commanded the Angel, and he put up his sword again into the sheath thereof.*

Verse 26.

vers. 27.

Note.

We reade also, that the people of *Israel* in *Egypt* made

made this a reason to perswade *Pharaoh to let them go three dayes iourney, and sacrifice to the Lord their God*, least (say they) *hee fall upon vs with the pestilence.* Which shewes, that if neglecting Gods worship be a meanes to bring the plague: then zeale and deuotion in erecting, countenancing, & performing of Gods worship according to his will is a meanes to remoue it, and to keepe vs from dying of it. And we may very probably coniecture; not without good warrant that the solemne worship of GOD, with fasting, praying, and preaching, appointed by Authoritie, hath beene a meanes (not for the worthinesse Exod. 5. 3.

thineſſe of it: but by Gods bleſſing on his owne Ordinance) to ſtay the ſickneſſe, and to abate the multitudes that died thereof.

The meanes to preuent death of the plague which cõcern our ſelues, are three.

The fourth. The firſt appertains to the iudgement of the plague it ſelfe, and it is a ſenſible feeling when wee are ſmitten with it in our own ſoules of the heauy hand of God, by laying it cloſe to our harts. Which we do when we are made to ſearch out our ſins which are the cauſe therof, and when we conſider ſeriouſly of Gods heauy diſpleaſure therein againſt our ſinnes: for to this is promiſed a bleſſing, & indeed this

1 Reg. 8. 37,38. 2 Chron. 6.28,29.

this will make vs pray humbly & feruently for the pardon of our sinnes, the cause therof that they being pardoned, a way may be made for mercy vnto vs. And S. *Peter* tels vs, that *if we humble our selues vnder the mightie hand of God, hee will exalt vs in due time.* And the Apostle S. *Iames* saith, that the *prayer of the righteous man prevaileth much with God, if it be feruent.*

1 Pet. 5.6.

Iam. 5.16.

The second means which concernes our selues, and is good to keepe vs from dying of the plague belongs to our sinnes, and it is a turning from them & leauing them. For when Gods *people, on whom his Name is called, shall turne from their wicked*

The fift.

2 Chron. 7.13,14.

ked wayes, he hath promised *to heale them of the pestilence*. For by this wee cause God *to repent of the euill*. And by this we remooue and *put away the euill of our doing* from before the eye of the Lord which were the causes of it, & punish our selues for our sin, that we may not be punished of the Lord.

Ioneh. 3. 10

Isai. 1. 16.

The sixt.

The third meanes which concernes our selues, and is auailable to preuent our death of the plague appertaines to the cõmandemẽts of God, and it is sincerity & vprightnes of heart, whereby we desire and endeuour to walke in obedience to all Gods commandements, in the refraining of all known sinnes (euen our beloued ones)

ones) and in the practising of all knowne duties, cheerfully, conscionably, and constantly.

The Lord tells vs by the Prophet *Ezekiel*, that the *righteous shall by his righteousnesse deliuer his owne life from the pestilence*, and *Solomon* saith that *Righteousnesse deliuers from death*. Ezek. 14. 17, 20. Prou. 10. 2.

An experiment of the soueraignty of this meanes & medicine wee haue in *Ezekiah*, who to preuent (if it were possible) his death of this sickneſſe with which he was smitten (as the learned iudge) hee vseth no better an argument to perswade the Lord to heare him herein then this, *Remember mee now (O Lord) how I haue walked* Isay 38. 3.

ked before thee in truth and with a perfect heart, & haue done that which is good in thy sight, and behold what the Lord said vnto him by his Prophet *Isai. I haue added to thy dayes fifteene yeares, & I will heale thee*, and the *third day thou shalt goe vp to the house of the Lord*. And according to this promise, was Gods performance, for the text saith plainely, that *he recouered*.

2. Reg. 20. 6.

Verse 5.

Verse 7.

Cautions touching the efficacy of these meanes to keepe vs from infection or death of the plague.

But cõcerning these directions, I must giue you som cautions, to teach you how far you are to rely on them for the preventing of infectiõ by the plague, or death by infection.

You are to know then

1. That you are not to thinke

think to prevaile with God to these endes, by vsing some one of these meanes that is easiest to be done, or which you like to choose: but by the vsing of them all with continuance therein.

2. You are not to expect preservatiō, howeuer they be performed by you, but then, whē for manner, aswel as for matter they are done according to the Word.

3. You are not to imagine that you can merite preseruation by these meanes, for when you doe them best, h *you are vnprofitable seruants*: for the efficacie of these exercises to their seueral ends, depends not on our good performance, but on Gods institu-

h Lu. 17. 10

tution

tution and blessing.

4. You must not look to obtain by these religious exercises preseruation frō infection, or death, absolutly, but with condition and reseruation only. For we must vse these meanes in faith & beleife to receiue good by them, else why doe wee vse them as Gods ordinances to this end: and wee must by faith beleeue to receiue good by them, so farre as God meanes and intends we shall, (for it is in vayne to looke for it otherwise) and God meanes and intends we shall receiue good by these holy exercises, so farr as he hath reuealed his will and meaning, for thus speaks the Scripture which

reveals

reveals Gods will and meaning herein, If *wee aske any thing according to Gods will, he heareth vs.* And *the Spirit maketh intercession for the Saints according to the will of GOD.* 1 Ioh. 5.14 Rom. 8. 27

But you will aske me, what is this will of God, according to which wee are to pray? and what is asked according to Gods will? Surely, that which God doth will and meane to grant. What doth God will & meane to grant? Surely that which he hath promised to giue. What is that which God hath promited to giue? Surely, good things: for so speakes the Scripture; *Your Father which is in heauen will giue* 1 Mat. 7. 11

good

good things to them that aske him. They *which* m *feare the Lord shall want nothing that is good.* And no *good* n *thing will bee with-hold from them that liue vprightly.* And what be those good things? Surely those which are good for Gods glory and good for our saluation. For what doth God will more then his own glory, and the saluation of his Elect? Seeing hee hath appointed their saluation by his own Sonne, *according to the good pleasure of his will, for the praise of the glory of his grace wherein hee hath made vs accepted in the beloued.* What is good, if these bee not: what is good without these? Is it not enough for

m Psal. 34. 9 10.
n Ps. 84. 11

Eph. 1. 5. 6. 11. 12.

vs

vs poore sinners, that deserue not our health or life vpon any conditions, to inioy them vpon these terms; but wee must haue them without Gods good will, & whether or no it bee good for Gods glory & our own saluation, or else we are vndone, and God is not true of his word, nor carefull of vs? Far be such strange lust from Christians (whose lot is the Lord, and whose portion is heauen) to desire to liue here to the dishonour of God, and the hinderance of their owne saluation; far be it from crauers to be carners, and beggars choosers. And so I come to the third thing which I propounded to deliuer touching your

feare, and it is comfort and consolation.

The comfort is against your feare to die of the plague: and it is this. That though you die of it, yet are you not accursed: but you shal die in the loue and fauour of God, for you shal *die* o *the death of the righteous*: you shall p *rest from your labours*: yee shall q *depart in peace*, and r *sleepe in Iesus*; which whosoeuer doth is blessed.

o Num. 23. 10.
p Rev. 14. 13.
q Lu. 2. 29.
r 1 Thes. 4. 14.

In handling this matter of comfort, I will obserue this method.

1. I will proue that the faithfull doe die in Gods loue, though they die of the plague. 2. I will shew how it comes about to bee so.

so. 3. I will giue you some Rules, by which you may assure your selues that you shall die in GODS loue, though you die of the sicknesse.

1. That the godly die in the fauour of God, though they die of the plague, I will proue by two Reasons: of which this is the first.

1. *Reason*

The faithfull that die of the plague, doe die in Gods loue; because their death works to them spirituall and eternall good.

The Reason is good, because nothing works to the spirituall and eternall good of the wicked, that doe not die in Gods loue: for they haue right to no spirituall or eternall good thing, be-

ing out of Christ, *minding earthly things*, and hauing *their portion in this life* onely.

f Phi.3.19

t Ps.17.14

And that the death of the godly, though it bee of the sicknesse, workes vnto their spiritual and eternall good; I proue by S. *Paul*, who affirmes, That *all things worke together vnto good, to them that loue God, who are called according to his purpose*. Whence I thus argue: If the death of the godly by the plague be somthing; then must it worke to the good of them, for all things worke: & if vnto their good, then vnto their spirituall and eternall good. 1. Because it is not likely that death should worke vnto

u Ro.8.28

any

any temporall good: for all temporal good things leaue them when they die. And secondly, because the good, which by the text is said to be wrought, is good vnto them *that loue God*, and are called *of his purpose*: therefore it is a spirituall and an eternall good, in the eternal loue of God to their soules.

The godly, which die of the plague, doe dy in Gods loue: because nothing can separate them from the loue of God in Christ Iesus. 2. Reas.

The Reason is good, because they that are separated from the loue of God in Christ, doe die in Gods eternall displeasure, because they die in their sinnes, and goe to hell. For if they that

x Rev. 14. 13.

dye in the Lord are x *blessed*, then they that die out of him are accursed.

And that the godly cannot be separated from the loue of God in Christ, is plaine by the Apostle, who saith of himselfe (and that which is true of one that is truely godly, is true of all that partake of the y *common saluation.*) *Neither* z *life nor death, nor any other creature, can bee able to separate me from the loue of God, which is in Iesus Christ our Lord.* Whence I thus reason. 1. If death cannot separate the godly from the loue of *God*, then no death can: for indefinite propositions are generall, &, if no death can, then death of the plague can-

y Iude v. 3.

z Ro. 8. 38.

cannot. 2. If nothing can
ſeparate the godly from
his loue, then death of the
plague cannot, for that is
ſomething; and if death of
the plague cannot ſeparate
the faithfull from *Gods* loue
in Chriſt: then muſt they
needs dy in his loue, though
they die of the plague. For
a *whether they liue, or whe-*
ther they die, they are the
Lords, & therefore the Lord
is theirs. The ſtate of *Laza-*
rus when hee lay full of
ſores, and pouertie was (in
the eye of the world) very
wretched, yet was hee bleſ-
ſed in his death: for hee
b *was carried to Abrahams*
boſome, and therefore died
in Gods loue. Indeed death
of the plague may ſeeme to

a Ro. 14. 8.

b Luc. 16. 22.

separate the godly from the loue of God: but it is a separation of them from his loue of them, as his creatures onely, not as his children, because it is not a separation of them from his *loue of them* c *in Christ.*

c Rom. 8. 38, 39.

Death of the plague, is a signe of Gods displeasure: but it is a signe of his temporary displeasure only, and not of his eternall. For though God, *in* d *a little wrath hide himselfe from his* children, *for a moment, yet with everlasting kindnes will hee haue mercie on them.* Though God, by death of the plague take our life and health from vs: e Yet *will he not take his louing kindnes from vs vtterly.* Though our

d Isa. 54. 7, 8.

e Psal. 89. 31, 32.

our friends depart from vs, and death of this ſickneſſe part the parents from the children, &c. Yet f *Gods mercy ſhall not depart from vs.* And ſo much of the firſt point, in the doctrine of comfort, touching your feare to die of the plague.

f 2. Sa. 7. 15

The ſecond point herein is to ſhew how it comes to paſſe, that the faithfull dy in Gods fauour though they dy of the plague.

How it comes to paſſe, that though the godly dy of the plague they dy in Gods fauour.

This is effected by that which hath ben done, and ſuffered, by our Lord and Saviour Ieſus Chriſt, in whoſe righteouſneſſe we g *are accepted*, and by *whoſe* h *ſtripes we are healed.* For i. He *hath ouercome the world* (that is) the afflictions of

g Eph. 1. 6.
h Iſa. 53. 5.
i Ioh. 16. 33.

it, (one whereof is death) which the mē of the world lay one them, so that the afflictions which his children endure in this world, while they liue here cannot hinder their saluation in an other world. And therefore in this respect our Sauiour wills them *to be of good comfort*, notwithstanding them.

Ibid.

k 1. Cor. 15 56. 57.

2 Christ hath *giuen* k *vs victory ouer the stinge of death*: that it cannot now bee vnto vs a passage to eternall death and damnation, as by nature through sinne it was, and is to them that beleeue not in Christ, nor amend their liues.

l Heb. 2. 14

3 Christ hath l *ouercome him that had the power of death which*

which is the Deuill, by his owne death, so that he cannot carrie our soules to hell when wedy, as he did the soule of *Dives*, and as he hath power to execute that punishment on all those that are out of Christ. 4. Christ *hath* m *redeemed vs from the curse of the law, being made a curse for vs.* And thereby freed vs from the curse of any kind of death or afflictions bodily whatsoeuer. In which respect, S. *Paule* saith that *in* n *tribulation, in death in persecution, in famine, in nakednes, in perill, in sword,* (and why not then *in* o *the sword of the Lord, euen the pestilence*) *in all these things wee are more then Conquerours, through him that hath loued*

Luc. 16. 22.

m Gal. 3. 13.

n Rom. 8. 35. 36. 37.

o 1. Chron. 21. 12.

loued vs, the Lord Iesus Christ, *vvho is made vnto vs of God, wisedome, righteousnes, sanctification, and redemption*, and *both in life and death advantage.*

1.Cor. 1.30

Phil. 1. 21

What makes death blessed or accursed.

It is not the kind of death in respect of the matter, that makes men blessed or accursed: For in this respect a *all things comes alike to all, there is one euent to the righteous and to the wicked. By this no man knoweth either loue or hatred.* But it is their graces, or their sinnes, which they carrie with thē to their deathes, and the reward or punishment that followes after them when they are dead, that makes them happy or miserable.

a Eccl. 9. 2

The godly carrie their graces

graces & vertues with thē to death, for they b *dy in faith*, they c *dy in the Lord*, they d *depart in peace*. But the wicked carry their sins to their death. e For *they dy in their sinnes*, as *Absolom* in his treason, *Corah* in his rebellion, and *Herod* in his pride, Act. 12.

That which followes after the godly, is heauen, for f *there remaines a rest for them*, g *an inheritance and incorruptible reserued for thē in heauen*, *Lazarus* went to *Abrahams* bosome, and the good Theife on the Crosse, was with *Christ in Paradise*, that very day he dyed. But that which follows the wicked after their h *death is iudgement*, which is i *hell that*

b Heb. 11. 13

c Reuel. 14. 13.
d Lu. 2. 29.
e Iohn 8. 21, 24.

2 Sam. 18. Num. 16.

f Heb. 4. 9
g 1 Pet. 1. 5

Luk. 23. 43

h Heb. 9. 27
i Reu. 6. 8.

k Rom. 2. 5

l Act. 2. 15.

m Luc. 16. 22.

that followes death, & k *wrath against the day of wrath.* As *Iudas* that went to l *his owne place*, and *Dives* to m *Hell* when they died.

So that as long as yee dy not in your sinnes nor goe to hell, but liue and dye in the grace of God and goe to heauen, which you shall certainely doe, if you liue and dye in Gods feare and in the faith of Christ, you must needes dye in Gods loue though yee dye of the plague.

Rules to know how christians shall dy in Gods fauour though they dy of the plague.

The third and last point in the doctrine of comfort, against the feare to dye of the plague, is to giue you some Rules, by which you may assure your selues, you shall dye, in the loue of

of God, and his eternall fauour, though you dye of the plague. To which I now addreſſe my ſelfe.

That you may aſſure your ſelues you ſhall dye in Gods loue, It is requiſite that firſt you bee ſure you liue in Gods loue. (for he cannot dye in any ſenſe that neuer liued in the ſame.) And that you may knowe you liue in Gods loue, it muſt appeare vnto you by the effects, and motions of this life, for n *the body without breath, is iudged dead.* Breathing and mouing are ſignes of life.

n Iam.2.16 Iob.27.3.

The effects and motions of your life in Gods loue, will appeare, by the vſe and exerciſe of the graces of the Spirit

Spirit of God, which in his loue hee workes in you, to o *quicken and raiſe* you from the death of ſin, to the life of righteouſneſſe. For this the Lord doth *in his rich mercy, and for his great loue wherewith he hath loued vs.*

o Epheſ. 2.5,6.

Ibid. 4.

Theſe graces are of two ſorts. 1. Such as bring vs into an actual communion of Gods loue and fauour, and ſets vs in the ſtate of grace. 2. Such as keepe & preſerue in this ſtate vnto the end.

The firſt, Faith in Chriſt.

Of the graces of the firſt kind, namely, which bring vs into the ſtate of grace, there is but one onely, and it is a iuſtifying Faith, called, Faith in Chriſt, whereby a ſinner, with a p *weary and heauy laden ſoule*, that is,

p Matt. 11. 28.

a

a repenting and relenting heart goes and seekes to Christ for saluation, rests and trusts in the merites of his death and righteousnes for forgiuenesse of sinnes, and eternall life. Ioa 3. 16.

This faith doth, not of it selfe: but by vertue of the obiect thereof, which is Christ, to whom, by Gods appointment it doth vnite and ingraft vs, in whom we are *accepted* and q *beloued* of God, and who *dwells in your hearts by it*. Now if r *Christ dwell in your hearts by faith, you shall be able to comprehend with all Saints*, what is *the breadth and length, and depth and height, and to know the loue of Christ which passeth knowledge*. q Eph. 1. 4. 6. r Eph. 3. 17. v. 18

If

If you liue and die in this faith of Christ, then you may assure your selues you liue, and shall dy in the loue of God. For if yee beleeue in Christ, then this will follow, that, first, you *are* t *born of God*: 2. yee *are the* u *children of God*. 3. yee are x *iustified from all your sinnes*, and shall *receiue remission of them*: 4. Ye are *passed* y *from death to life*: 5. Yee shall *bee able to* z *quench all fiery darts of the deuil*. And sixtly, for the certainty of this, yee are a *sealed with the Spirit of promise*.

t 1. Ioh 5.1. u Gal. 3. 26. x Act 13 39. Act. 10. 43. y Ioh. 3. 36 z Eph. 6. 16 a Eph. 1. 13

The second sort of graces that may assure vs wee shall dy in Gods fauour, are they which keepe and continue vs in the state of grace whē we

weare ſet into it, and they are of foure kinds: The firſt, Sanctifying; The ſecond, Comforting; The third, Contenting; The fourth, Crowning graces: of which in order.

But firſt I would not bee miſtaken: for though, I ſay, faith in Chriſt doth ſet vs into the ſtate of grace, I would not bee vnderſtood to ſpeake excluſiuely, as if it had no worke in keeping vs alſo in that ſtate (for *wee are kept by the power of God through faith vnto ſalvation.*) But I haue therefore aſſigned vnto it, that worke of bringing vs into the ſtate of grace, and iuſtifying vs, becauſe the primary and chiefe act of it is this. *viz.* 1 Pet. 1. 5.

To

To ingraft vs into Christ, and hereby to bring vs into vnion & communion with the loue of God in him, and into the state of grace, *to liue by faith. Rom.* 1.17.

The first kind of graces that keepe vs in the state of grace, are sanctifying graces, so called, because they keepe vs from sinne, and incite vs to holinesse.

These sanctifying graces are two: The first is the loue of God. The 2. is the feare of God: of each a litle. And first of loue vnto God.

The second, the Loue of God.

What the nature of this grace of our loue to God is, will appeare by the nature of our loue to any person like our selues, whom wee loue vnfainedly: our loue ap-

appeare in two things. 1. In delighting in their company and communion. 2. In a desire and indeuour to doe them good. For so are wee affected to God, if wee loue him, for we delight to be in his presence and company in his Temple, and to haue communion with him in his Ordinances; the Word, Sacrament, Prayer, Meditation and Thanksgiuing. 2. Wee desire and will endeuour to doe the best wee can, to honour and obey him; in refraining those things that will displease him, which is sinne; and in practising all such things as wee know will please him, which are comprehended vnder faith and obedience.

If

If wee haue this loue of God, and liue and dy therein, wee ſhall thereby be aſſured that we ſhal dy in the loue of God to vs. 1. Becauſe it will aſſure vs of the loue of God to vs. For *we loue God becauſe hee loued vs firſt.* 2. Becauſe it will aſſure vs, wee haue the Spirit of God, for loue is thee *fruite of the Spirit*, and they who haue Gods *Spirit are Chriſts.* 3. Becauſe it will aſſure vs our faith is ſound. For *faith is working* and it *works by loue.* 4. Becauſe it, will aſſure vs that *all things ſhall worke together to good*, namely, *to the good of our ſaluation*, for ſo doe *they doe to them that loue God.* 5. Becauſe it will aſſure vs we

1 Ioh. 4. 19

e Gal. 5. 22

f Rom. 8. 9

1 Theſ. 1. 3
g Gal. 5. 6.

h Ro. 8. 28.

we i *knowne of God*, that is, acknowledged of him for his owne, for so are they that *loue God*. 6. Because the Loue of God will assure vs of the *crowne* k *of life*, and the kingdome of heauen; for it is promised, to *them that loue God*. 7. Because it will assure vs, *we* l *are borne of God*, and are his children, yea that *wee* m *dwell in God, and that God dwels in vs*. In which case whosoeuer is, cannot but die in Gods loue and fauour, the rather, because this loue of GOD produceth the loue of our neighbour also, yea of our enemyes; which whosoeuer doth for conscience sake, in action, as well as affection, may knowe *they are*

i 1 Cor. 8, 3.

k Iam. 1, 12 & 2, 5.

l 1 Ioh. 4. 7.

m 1 Ioh. 4. 19.

n *trans-*

n 1 Iohn 3.16. Matt.5 44.

n *translated from death to life*, and that they are the children of their heauenly Father.

The third, is the Feare of God.

The second sanctifiyng grace, is the feare of God, (that is) feare to offend God, not onely becauſe he is iuſt: but alſo and cheifly becauſe *he l is mercifull.*

l Pſa. 130. 2.

By this feare, Chriſtians learne *to* m *depart from euil*, and alſo to n *keep Gods commandements*: which whoſoeuer doe, the *Lord knowes that they are his*, and they are the o bleſſed of God.

m Pro.3.7.

n Deut.6.1 2 Ti 2.19.

o Pſ.112.1.

If thus you feare God, you may bee ſure you ſhall dy in Gods loue and fauor, firſt, becauſe *Gods mercy is on all them that feare him.*

Luc. 1.50.

2. Becauſe it is a ſigne to all

ſuch

such, that they are *redeemed from their spirituall enemies*, Sinne, Hell, Death, Satan. 3. Because such *walke in the comfort of the Holy Ghost.* Luc. 7. 14.
4. Because such know *they are redeemed by the precious blood of Iesus Christ.* Act. 9. 31.
5. Because such *worke out their salvation* (that is) the assurance of it to themselues. 1 Pet. 1. 17 18, 19.
6. Because such *are blessed.* Philip. 2. 12
And so much for the sanctifying graces. Ps. 128. 1.

I know faith in Christ is a sanctifying grace, as well as the loue & feare of God: for the Elect are *sanctified by faith in Christ.* But I haue named all these six graces, by the chiefe and most proper act of each, which of faith is to iustifie and not to Act. 26. 18.

sanctifie. It is true, faith doth sanctifie as well as iustifie: but by a secondary act, not as it layes hold on Christ, for so it iustifies: but as it incites to obedience and restrains from sin: for which it produceth the loue and feare of God: for faith sanctifies as it workes, and faith *workes by loue*; which also is true of the feare of God: for by faith we are Gods children, & he is our adopted Father. And *if we call on the Father by faith, then must wee passe the time of our sojourning heere in feare*, namely, in feare to offend God by sin. *As obedient children, not fashioning our selues according to the former lusts in our ignorance.*

Gal. 5. 6.

Ioh. 1. 12.

1 Pet. 1. 17

v. 14.

Of

Of the second kinde of vertues & holy gifts which keep vs in the state of grace, when we care set into it by faith there is but one, it is a comforting grace, and it is Hope, and Hope is a grace of God, whereby we comfort our selues against the immoderate feare of death in our selues, or greife for the death of our friendes; and by it the faithfull earnestly looke, long, and wish for the second comming of Christ, and a ioyfull resurrection from death, to eternall life thereby.

The third, is Hope.

1. Thes. 4. vb.

Act. 23. 6. Rom. 5. 2.

Whosoeuer hath this Hope, may assure themselues they shall do in Gods favour. 1. Because it will *not make them ashamed* (that is)

Rom. 9. 5.

is) they which by it looke for a ioyfull *Resurrection*, it will not deceiue them of the thing hoped for; but will bring them to the possession of it. 2. Because it is a sure signe, that the loue of GOD *is shed abroad in their hearts by the holy Spirit*. 3. Because this hope is a *helmet of saluation* to cover the heads of the Saints here one earth against Sin, Satan, and all spirituall enemyes. 4. Because by this hope the faithfull assure themselues their bodies *are at rest* in the graue, till the second comming of Christ. 5. Because they *are saued by hope*. 6. Because he that hath this hope *purgeth himselfe*, viz. from sinne & wic-

Rom. 5. 5.

1 Thes. 5. 8

Act. 2. 26.

Rom. 8. 24.

1 Iohn 3. 3.

kednesse, and he that thus purgeth himselfe, is a *vessell of honour*, and hee that is a vessell of honour, is a *vessell of mercy*, and he that is a vessell of mercy, is a vessell *afore prepared vnto glory*.

2 Ti. 2. 21. Rom. 9. 21 Ibid. 23.

The third kind of holy vertues that keepe vs in the state of grace, is the contenting grace, & it is Patience. And by this patience, wee first quiet our selues in the will of God in all our afflictions, and meekely submit our selues to indure them. 2. By patience we stay our selues on Gods pleasure, patiently waiting his leasure for the performance of his promise of helpe and deliuerance.

The fift, is Patience.

If you haue and doe ex-

ercise this patience, you may be sure to die in Gods favour. 1. Because by it you possesse your soules. 2. Because by it you shall gaine eternall life. 3. By patience you shall inherit the promises of grace and glory. 4. By patience we shall get experience, namely, of the fatherly love of God towards his children. 5. By patience we shall nourish and confirme our hope. And 6th. Because, if patience have her perfect worke, wee shall be entire and lacke nothing.

Luk. 21. 19

Rom. 2. 7.

Heb. 6. 12, 15.

Rom. 5. 4.

Rom. 15. 4

Iam. 1. 4.

The first is Perseverance.

The fourth sort of vertues and holy gifts of the Spirit, that keepe vs in the state of grace, when we are set into it by faith in Christ: It is a crowning grace,

grace; and the grace that puts the crowne of glory on our heades, is perseuerance to the end of our liues, in the number & measure of all our Christian graces, together with all the holy fruits and effects that proceed from them, in the vse and exercise of them.

If you shall thus perseuere in grace, you may bee sure to dy in Gods fauour. 1. Because you *shall continue in the Sonne and in the Father.* 1 Ioh. 2. 24 2. Because you *shall bee saued.* Mat. 10. 22 3. Because you *shall receiue the crowne of life.* Reu. 2. 10. 4. Because the Lord Iesus *will present you vnblameable and vnreproueable in Gods sight.* Col. 1. 22. 5. Because *when Christ shall appeare, you* 1 Ioh. 2. 28

may haue confidence, and not bee ashamed before him at his comming. 6. If yee *fight a good fight, finish your course, and keepe the faith,* then you may assure your selues that *henceforth is laid vp for you a crowne of righteousnes, which the Lord the righteous Iudge will giue you at that day.*

2. Tim. 4.

There be other graces of God that are necessary to saluation, viz. a beleife of the Gospell, & repentance for past sinnes, (I doe not meane amendment of life or new obedience which in nature follow Faith in Christ) but these doe not set men into the state of grace: but onely dispose them thereunto, and vnto faith which doth set men therein, and ther-

therfore haue I not mentioned them here, because it is possible for a man to haue these, and yet not dye in the state of grace, if hee dy before he haue faith in Christ, and the other bee wrought in him, and therefore can you not assure your selues, that you dy in Gods fauour if you stay here, and haue not the other sixe.

There be also besides, a beleife of the gospell, and repentance for past sinnes, some other graces that doe follow it as effects & fruits thereof, namely, peace of conscience, and ioy in the holy Ghost; and these also are helpes to preserue vs in the state of grace. For *that*

Phil. 4.7. *peace of God which passeth all vnderstanding* (and consequently the ioy of GOD, which is, *vnspeakable & glorious* (doth *keepe our hearts and minds in Christ.*

1 Pet. 1.8.

But these graces imply comfort more then duty,& I had rather that Christians should endeauour to assure themselues they shall die in Gods fauour, by graces that import duty; then by them which import cõfort: least some Christians tender in conscience, not finding the graces of comfort, may therfore think they haue no grace, nor are in the state of grace, which is vsuall with such to thinke of thẽselues, specially in affliction,&violence of temptation: wher-

as

as indeed as long as the dutifull graces exercise themselues in them, they may assure themselues they shall die in Gods fauour, though they want the feeling of their ioyfull and comfortable graces for the time, so they hunger for them, lament after them, and endeuour in the vse of the means to get them.

In like manner, besides all the forenamed graces and holy gifts of the Spirit, there be some vertuous actions and Christian duties, to which the godly are stirred vp continually by the Spirit, and by the means of the six forenamed graces; and by the constant & conscionable practise whereof, they

Vertuous actions, that will assure vs to dy in Gods fauor.

they may rather assure thē-
selues they liue in Gods fa-
uour, & consequently shall
dye therein. I will but only
touch them.

Rom. 10. 9. Heb 10. 23. 1. A zealous profession of the Gospel, notwithstanding the slaunder and danger accompanying it.

Heb. 6. 6. Ier. 50. 4. 5 6. 2. Reg. 23. 3 2. Often renewing our *couenant* with God of new obedience, by searching our hearts and liues for our sins, and lamenting our back-slidings.

Psal. 26. 6. 7. 8. 84. 3. Deuout intention of mind, and instant affection of heart in Gods seruice and worship, in all the points and kinds of it, publike, priuate, or secret, ordinary or extraordinary.

Mat. 5. 24. 4. Mortifying our sinful na-

nature, and leſſoning our will and power to ſinne, by croſſing our owne wills, to the end we may doe Gods, and denying to our ſelues the occaſions and opportunities of our beloued ſins.

5. Growing in grace, and increaſing in the number and meaſure of our Chriſtian vertues and holy graces. 2 Pet. 3. 18 & 5. 10, 12.

6. A ſober moderating of our affections about worldly profits, pleaſures, and honors, that our hearts be not ſet too much thereupon. 1 Pet 5. 7. 8

7. Diligent faithfulneſſe and conſcionableneſſe, according to Iuſtice, and Equitie in doing our duty in our ordinary callings: whether in Common-wealth, Church, 1 Cor 7. 31 30. 39. 1 Cor. 7. 24

Col. 3. 18, &c. 22.

Church, or Family.

But all these are the fruits and effects of the sixe forenamed graces, & they shew the soundnesse and sinceritie of them, and therefore are necessarily implied in them: and for as much as they are not habits or vertues themselues, but actions of those vertues and graces; and also, for because the forenamed sixe (with their vse and exercise) are sufficient to assure vs that we shall die in Gods fauour; therefore haue I forborne to speake of them at large, as I haue done of the other six. The rather because these sixe are sufficient to free vs from all euils, sin, affliction, death, hell, and the deuill:

and

and to make vs partakers of all good things; as grace, peace, glory, and God himselfe.

But to draw towards an end: We doe all owe God a death; this debt is to be paid when God will demand it. The Lord respects not (& therefore what need we stand on it) in what coyn we pay our debt, gold or silver, so it be his own stampe, and bee weight with the allowance (that is) what need we be troubled what death we die, so it bee the *death of the righteous*: which God himselfe sends, and not we our selues pull vpon our selues, through our owne sins, and so it be *in the faith*, with trust and confidence for

Num. 23. 1

Heb. 11. 13

for the allowance and acceptation, of the death and obedience of Iesus Christ to our iustification; for what euer our death be, wee shall be happy in it. Be it ordinary or extraordinary; of an Ague, or the Plague, in the bed, or in the field, in the Citie or in the Countrey, a naturall or a violent death.

And thus much by occasion of your present Griefe & Feare, to pacifie the one, and to satisfie the other; and further to sanctifie & sweeten the both to your future edification, by humiliation or consolation in Iesus Christ.

Of these Meditations, which God by his Spirit hath ministred vnto mee, I may

may say as Physicians do of their medicines, *Probatum est* (that is) They haue been proued, and approued by the seruants of GOD, of whō we read in the Word, out of which they are taken by, and my Selfe in this present Visitation of my seruants, children, & louing Assistant, whom the Lord hath taken to *rest from his labours in his Vineyard* betimes, and hath giuen him his wages for his worke (as it were) but one houre therein, *Matt.* 20. 12. Math. 20. 12.

What remaines, but that as I haue made the potion, and sent it, so you take and apply it. And because I haue taken paines to write these Meditation for you, that

that therefore you will take care to read & peruse them, to ponder and consider of them seriously for your selues and your own good, to confer the points with the proofs, and to compare your selues with the points, that you may receiue further direction and instruction, according as the nature of the seuerall points shall lead you, and your particular need require. To the end you may (by laying your selues to the Rule) find iuster cause of humiliation in your selues, or of consolation in Iesus Christ.

If you shall lay them close to your hearts, I doubt not, but as they haue ministred comfort and content to vs, for

(for which wee praise our good God) so will they vnto you, by his blessing. (For which I will not cease to pray.)

But (before I end,) I would take my leaue of you by saying one thing more vnto you, according as your houses haue beene deare (all this while) or visited, and your selues sound or infected, and that which I will say, shall be first vnto you all, of both sorts ioyntly, and then vnto each sort of you, in severall.

That which concernes you altogether, is a watch-word and a Request.

My watch-word is to warne you, not to censure your brethren that haue been

been either infected when you were cleere, or visited more heauily then your selues, or taken away by the visitation when you survive, as if they *were greater sinners*; then you for this were to bee *miserable comforters*, when you should be comforters of them in misery. Yea, it is to trample on them, whom God hath cast downe.

Luc. 13. 2, 4
Iob. 16. 2.

My request is, that you would (according to your abilitie) with your handes releiue their povertie, as well as in heart pitty them. for that is charitie. Hereunto you are called, not onely by the word, which bids you Loue *indeed*, as well *as in word*, & affection

1 Ioa. 3. 18

on-

only, but also by the extreme penurie wherein too many haue bin, are, & will be cast; partly by sickneſſe, partly by decay of trade, and partly by approching winter. Luke. 16.

That which ſhall be ſpoken of each ſort o you in ſeuerall, ſhall be firſt to them that haue not ben viſited all this while, and thē to them that are recouered and eſcaped from death, though you were viſited.

To you whoſe houſes haue yet been free, I would giue an admonition, and an exhortation.

My admonition is, That you would not be ſecure, as if God now could not ſmite you: For there were firſt in this Viſitation, that ſhall not

not be last, and there shall be last that were not first.

And my exhortation is, That you neuer forget the free fauour of God in your protection & preseruation (least he repent him of the good hee hath done vnto you:) But that you studie

Ps. 116.12 *what you shall render to the Lord for all his benefits*, and endeuour to expresse your thankfulnesse for such a deliuerance, by serving him,

Iosh. 24.15 *you and your household* more constantly & conscionably.

To you whose houses haue been visited, and yet your selues are escaped and enioy your liues, I pray, I would likewise giue you a caution and accounsell: my caution is, that you

thinke not that any thing in your ſelues, or in your meanes, hath made the difference betwixt you that are aliue, and other that are dead; for this were *to ſacrifice to your ſelues*, and *to your net and yarne*. But that God his free fauour, his power and goodneſſe: hath made the difference; who will haue mery on whom hee will, and who can preſerue whom he pleaſeth. Abac. 1. 16

And my counſell is, That during the time of your liues hereafter, you *ſet your hearts to ſeeke God*, and make him your *portion and inheritance*, *walke within your houſes with a perfect heart*; and *ſin no more leaſt a worſe thing come vnto you*. 2 Chron. 30. 17. Pſ. 116. 5. Pſ. 101. 2. Ioh. 5. 14.

Now

2 Thes. 2. 16

Now our Lord Iesus Christ himselfe, and God euen our Father, which hath saued vs, and giuen vs euerlasting consolation; comfort your hearts, and stablish you in euery good word and worke.

2 Cor. 1. 3, 4.

And Blessed bee God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the GOD of all comfort, who comforteth vs in all our tribulation, that wee may bee able to comfort them which are in trouble, by the comfort wherewith wee our selues are comforted of God;

Amen.

* * *

FINIS.

10 N063

AN HVMBLE THANKS-GIVING TO ALMIGHTIE GOD:

For his so soone, so great, and so gracious staying of the Plague, in the Citie of *London*, and Subvrbs thereof.

BY

WILLIAM CHIBALD.

PSAL. 36. 1.

O giue thankes vnto the Lord, for he is good: for his mercy endureth for euer.

Printed at London by *W. I.* for *Nic. Bourne*, and *Edw. Brewster*, and are to be sold at the Royall Exchange, and at the Bible in Pauls-Church-yard. 1625.

BRITISH MUSEUM

The Preface.

THE more deadly a diſeaſe is, the greater is the Cure; and the greater the Cure is, the greater is the commendation of the Phyſician. Euen ſo the greater any danger is, the greater is GODs deliue-

rance from it, the greater ought to bee our Thankesgiuing vnto his blessed Maiesty for it.

On these, and the like grounds, I haue formerly stirred vp my selfe vnto secret, priuate, and publike giuing of thankes to our good God, for abating the heat of the sicknes, & the number of them that dye thereof. And synce, I haue endeauoured to forward others also to glorifie God in this behalfe, by penning a forme thereof, and publishing

ſhing it, with this Treatiſe. The rather becauſe I haue not ſeen nor heard of any thing in this kind ſet forth for publike beneſyt.

The time and meanes of grace conſidered, I thinke I may truely ſay (for the generalitie) that ſynne did neuer ſo abound in quantitie, qualitie, and variety, as of late it hath done in our Citie of London, and the Suburbs thereof. And now (behold) anſwerable to the

measure of our ſynnes, is the measure of Gods Viſytation, for there was neuer ſuch a plague ſent among vs.

In like manner the contagion and maliguitie of this Plague conſydered, which in ſo ſhort a time, when ſo many vvere abſent, killed ſo many thouſands: I may ſafely ſay there was neuer ſuch a Deliuerance in this kinde vvrought by Almightie GOD for vs: and therefore anſwe-

rable

rable to Gods great good-
nes, ought to be our great
gratefulnes.

Now, considering (Christian Reader) that the measure of our thankfulnesse to GOD, ought to be so great, and that our power (as of our selues) to performe it, is so small. Let vs all that want holy wisdome, for this purpose, aske of God onely wisdo, that hee would bee pleased to giue vs in ability, what he requires of vs in dutie, and that the me-

Iam. 1.

1 Ti. 1, 17

ditations of my heart in conceiuing of this forme, and the vvordes of our mouthes in vttering it, may bee directed by his blessed Spirit, and accepted in his beloued Sonne,

1 Reg. 1. 36 Amen. *And let the Lord God of our Citie, and our deliuerance*

say so too.

W. C.

The parts of the Thankſgiuing for this Deliuerance, are SIXE.

I. BEmoning our Miſerie, cauſed by the Plague.

II. Confeſſing our ſinnes that brought it.

III. Acknowledging Gods Iuſtice in ſending the Plague.

IV. Thanking GODs goodneſſe for ſtaying it.

V. Praying to GOD, wholly to remooue the Plague.

VI. Profeſſing our amendment vpon the remoue all thereof.

10 N0 63

A THANKES-GIVING TO GOD, FOR STAYING the Plague.

BRIT. MUSEUM

O LORD GOD of Heauen and earth, by whose patience & prouidence it is, that yet *vvee liue, and moue, and haue our being* in this world: for *our life drew nigh vnto the graue, and wee were counted with them that goodowne into the pit.* Through thy good-

Act. 17. 28

Ps. 88. 3, 4

goodnesse (O Lord) *wee are a remnant escaped, as appeareth this day*, reserued (as wee trust) to glorifie thy Name. But who are wee, *dust and ashes*, miserable sinners, that should be bold to glorifie thy goodnesse, that deserue not to confesse our owne vildenesse: being vnworthy, as of the Deliuerance it selfe, so to giue thee thankes for it.

Ezra 9. 15.

I. *Bemoning our misery, caused by the Plague.*

Our vildenesse and vnworthinesse appears by our great and many sinnes, and the haynousnes of our sins, by thy late dealing with vs in heauy displeasure. *Our soule hauing in remembrance our affliction and misery, the wormewood and the gall is humbled in vs*: For thou hast

Lam. 3. 19, 20.

hast sent *the plague among vs after the manner of Egypt*, Amos 4.10
in most grieuous manner, the like was neuer before among vs. Thou hast not only visited vs with Agues Eze. 14.21
and Feuers, *but with one of thy foure sore iudgements*; The Plague or Pestilence, *a consuming sicknesse*, by Deu. 23.21
which thou hast *powred out thy fury in blood vpon vs*. Eze. 14.19
With it haue been infected all the Parishes of our Citie and Suburbs (saue one) and of it haue dyed *and fallen thousands at our sides, and ten thousands at our right hand*. Psal. 91.7.
rich and poore, young and old, profane and sincere, professours and preachers. The chiefe and Princes of the Cities of our Nation, is

solitary & sits as a widdow: She that was full of People, is emptie of Inhabitants; the streets thereof mourne, and the high wayes to it lament; the publike markets are not frequented, and the solemne Assemblies of thy worship are much desolated & darkned, by the putting out of many worthy Lights, his faithfull Ministers. At home, ô Lord, some haue perished for want of keeping, and abroad some haue fallen downe dead in the feilds and streets. One of some houses (O Lord God) haue dyed all and every one, Parents and children, Masters and seruants, and in other, all haue bin sicke at once, not one a-

ble to help another. In som familyes might bee heard, the out-cry of the tender mother, for her onely child and in other, the lamentation of the carefull father, for the death of his sonne and heire, or the child, that was the picture of his likenes. Yea, such and so great was our greife and feare (O Lord) that when wee went to bed well, wee looked to bee smitten ere morning, and could take little rest for the noise of bells, towling & ringing out in our eares. And when wee arose in health in the morning, we expected to be cast downe ere night, and could not follow our callings chearefully for the sight of our eyes

eyes, [illegible]
[illegible]
vs, and down the street [illegible]
burial. We [illegible]
Lord God, I repeate [illegible]
our calamityes to [illegible]
thee, as if thou, who [illegible]
bring them vpon vs, [illegible]
not know of them, or [illegible]
forgotten them: but [illegible]
we might not forget them, [illegible]
nor thy heauy displeasure
against our sinnes in [illegible]
that wee might bee [illegible]
more sensible of our [illegible]
deliuerance, by calling [illegible]
minde our former danger
and distresse, and [illegible]
also the better prepared [illegible]
a more free, and humble
confession of our sins, that
[illegible] haue brought these [illegible]
mities vpon vs.

Fo

[illegible] heart, for
[illegible] and measures,
[illegible] wares,
[illegible] many of our
[illegible] houses, and
[illegible] is just with thee
[illegible] our shopps for
[illegible] trading, and to in-
[illegible] of our roomes,
[illegible], with a feare-
[illegible]. Many of vs
[illegible] wont, proudly to
[illegible] strutt it out in the
[illegible], in the vanitie and
[illegible] of strange apparell,
[illegible] fangled habits and
[illegible] thou now clad
[illegible] mourning weeds and
[illegible] vs cause to put sack-
[illegible] our backs, and a-
[illegible] heads, for we are
[illegible] even to the dung-
[illegible] The members of our

eyes, multitudes of our dead brethren and sisters, caried vp and downe the streets to burial. Wee doe not (O Lord God) repeate these our calamityes to informe thee, as if thou, who didst bring them vpon vs, didst not know of them, or hadst forgotten them: but that we might not forget them, nor thy heauy displeasure against our sinnes in them, that wee might bee made more sensible of our great deliuerance, by calling to minde our former danger and distresse, and thereby also the better prepared to a more free and humble confession of our sins, that haue brought these calamities vpon vs.

Esa. 12. 16

For

II. *Confessing our sins, that brought the Plague.*

For wee must needs confesse (O Lord our God) to thy glory and our owne shame, that we haue practised those sinnes, against which, in thy Word, this plague is threatned, and vpon the committers whereof, it hath beene executed, in former Ages of the Church. For in all duties, concerning thy sacred Maiestie, our brethren, and our owne selues, *Wee haue sinned by ere spassing grieuously*, and therefore hast thou sent the plague, & *with the pestilence pleaded against vs, in blood.*

Ezek. 14. 13. 19.

Eze. 38. 22.

Wee haue not (O Lord our GOD) *sacrificed vnto thee*, nor worshipped thee so frequently, nor so deuoutly as wee shou'd, therefore

Exod. 5. 3.

fore hast thou *fallen vpon vs by the pestilence*, and many of vs *haue defiled thy sanctuary*, the place of thy worship, when wee haue resorted thereunto with *our detestable things*, our abominable sinnes, impenitencie, and hypocrisie, and therfore *a great part of vs haue dyed by the pestilence* in this visitation. Vnto our brethren we haue been cruell, and haue *not proclaimed liberties to them that were in our danger*; therefore the Lord hath *proclaimed liberties to the pestilence for many of vs*. And we our selues haue *delighted to wander in our owne wayes*, and to take pleasure in sin for a season, and *haue not refrained our feet from euill*

Ezek. 5. 11

Ier. 34. 5. 17.

Ier. 14. 10. 12.

Ier. 14. 10. 12.

ill paths: Therfore *the Lord hath not accepted vs, hee hath remembred our iniquity, hath visited our sinnes, and consumed vs by the pestilence.* With *Pharaoh* wee haue *hardned* our hearts against thy mercies & iudgements, and haue not beene reclaimed from our sinnes thereby, we haue not let *our lusts goe that we might serue thee;* nor *let our brethren goe, that they might serue thee.* But haue discouraged & cooled their Zeale in thy seruice, therefore hast thou *smitten vs by the pestilence, and cut off many from off the earth.* Wee haue *with Israel murmured against Moses & Aaron,* our Magistrates and Ministers, for their zeale in correcting and

Exod. 9.

Ver. 18.

Nu 16. 21.

and reproving our vnrighteous dealing, & inordinate walking, and there haue *dyed many thousands* of the plague, *besides those that* dy of other diseases. With the Spies of the Land of *Canaan*, wee haue *brought vp an euill report* vpon thy holy Maiesty, thy Church, and holy Ordinances, as if *thou were like the wicked*, as if thy Church were a company of none but Hypocrites and Rebels, and as if thy sacred Ordinances were vnholy things, & naught prophanenesse, and therefore *by bringing vp this slander vpon thy Name*, through our loosenesse and vnconscionable life *many are dead of the plague before the Lord.*

Nu 16. 42

Num. 14. 37. 36.

Ps. 50. 21.

Nu. 14 37.

As

As Magistrates, and Ministers, Husbands and Wiues, Parents and Children, Masters and Seruants, rich and poore, high and low, young and old, one with another. *We haue not obeyed thy voyce, nor walked in thy Law. wee haue done nothing at all, that thou hast commaunded vs to doe*: and therfore *what thou hast spoken in thy word of the pestilence, it is come to passe, and thou seest it*, and wee haue felt it. Yea wee *would not obserue to doe all thy commandements and statutes, which thou commaundedst vs to do*, but haue broken them all in one kinde and measure or other. And therefore *hast thou made the pestilence cleaue vnto vs till it*

Ier. 32, 23 24.

Deu. 25, 21

Ibid.

it hath consumed vs. We haue
Ier. 29. 19. 17. *not harkened vnto thy words,*
which thou hast sent vnto vs,
by thy seruants the Prophets
Leu. 26. 23. or Pastors & teachers, when
they haue called vs vnto re-
pentance, nor haue we *been*
reformed by lesser correcti-
ons *but walked contrary vnto*
Iere. 29. 18 *thee*, therefore hast thou
Leu. 26. 25 *persecuted vs with the pesti-*
lence, and *sent it vnto our*
Cities, where we haue ben ga-
thered together. We doe not
(O Lord our God) thus
confesse our sins vnto thee,
as if thou knewest them not
1 Ioh. 3. 20 *who art greater then our con-*
sciences & knowest all things.
but that by the repetition
and remembrance of them,
we might be drawne, more
soundly to repent of them,
and

and to haue our eyes opened, more cleerely to discerne thy iustice, in punishing of vs with this thy visitation, and thy righteousnes in afflicting vs with many miseries thereby; that *thou mayest bee cleare when thou art iudged.* Ps. 51.4.

Dan. 9.7.

III. *Acknowledging Gods Iustice in sending the Plague.*

For *Righteousnes belongeth vnto thee* (O Lord) *but vnto vs open shame as at this day.* All this is *come vpon vs, for our euill deedes*, and for our *great trespasses, and thou hast punished vs lesse then our iniquities deserue*, therefore *will wee be dumbe and not open our mouthes.* Thou *hast not done without cause, all that thou hast done* vnto vs, and *therefore will wee accept the punishment of our iniquitie.* Ier 9.13. Psal. 39.9. Ezek. 14.23 Lev. 26.43

Though

Though thou hast not punished vs according to the greatnesse of our sinnes as they deserue in measure, (which is thy mercy,) yet hast thou punished vs according to the kind & manner of our sinnes (which is thy iustice) for we haue prophaned thy house and sanctuarie with our formall and hypocriticall seruing of thee, without the inward parts both of our selues, and of thy worship, and therefore hast thou shut the doores of thy house vpon vs, when we were visited, and hast (by lawfull authoritie and good order) shut vs vp in our owne houses. In our owne houses we haue not walked before thee,

with

with a perfect heart, for falſe weights and meaſures, falſe lights and bad wares, haue been in many of our ſhops and ware-houſes, and therefore it is iuſt with thee to ſhutt vp our ſhopps for want of trading, and to infect other of our roomes, and chambers, with a feareſull contagion. Many of vs that were wont, proudly to iet and ſtrutt it out in the ſtreetes, in the vanitie and varietie of ſtrange apparell, and new fangled habits and attyres, haſt thou now clad with mourning weeds and giuen vs cauſe to put ſackcloth on our backs, and aſhes on our heads, for weare baaſed even to the dunghill. The members of our

bodyes, we haue abuſed as weapons of vnrighteouſneſſe vnto ſinne, and therefore haſt thou (O Lord) weakened and deformed the bodies of ſome with blanes and ſores, boyles and carbuncles, and filled the bodies of others with the *Tokens* of thy diſpleaſure. We haue corrupted one another with the euill example of our workes, and *made them ſinne*; and therefore it is iuſt (with thee) that we ſhould be a meanes to infect one another to ſickneſſe and death. Many of our Miniſters, thy faithfull ſeruants, wee regarded not while they liued, and therefore haſt thou depriued vs of them: yea, many

of

of vs haue defrauded them of their *double honour*, reuerend respect, and plentifull maintenance; and therfore hast thou taken from vs the means of our maintenance, by commerce and traffique. Wee haue been hard-hearted, and close-fisted to the necessities of our poore neighbours liuing amongst vs; and therefore it is iust, (in respect of thee) that our neighbour countries round about vs, did deny to bring vs (that abode in the Citie) food and victualls, and to bury those of vs that did go out of it, with comely burriall. Wee haue by our bad liuing and vniust dealing, caused thy Gospel, thy *truth* (so plentifully preached

1. Ti. 5. 17.

2. Pet. 2. 2.

ched in this Citie) *to bee euill spoken of* abroad, and therfore it is iust with thee, that wee should bee a mocking and hissing, a by-word and a reproach vnto our neighbour countries about vs. Wee doe not (O Lord God) thus iustifie thy proceeding against vs, as if it needed our cleering: but to testifie our desire (as much as possible wee can) to glorifie thy iustice by shaming our selues, to the end wee may bee the better prepared to glorifie thy mercy also (which *is about all thy workes*) in our wonderfull deliuerance.

Psa. 145. 9

IV. *Thanking Gods goodnes for staying Plague.*

For (O Lord our God) In that when the sickneſſe was so hot, and so many had

had dyed thereof, thou shouldest then stay it: It was not because the sword of thine Angel was blunted with so many strokes; or because there were no more people to dye, or *no more graues in London*: or because there was in vs no more desert of punishment, or in thee no more power to punish: But because thou wert pleased *in iudgement to remember mercy*, and that thou *delightest in mercy* rather then iudgement. That wee are aliue when others are dead, that wee were in health when others were sicke. It was not because wee were not within the compasse of thy stroke, or could defend our selues, or

Exod. 14. 13.

Abac. 3. 2.

Mica. 7. 18.

were able to heale the wound: But *because thou wouldst haue mercy on whom thou wouldst*: no goodnesse or power in vs, but meerely greatnesse and goodnesse in thee, hath made the difrence. And therefore, as thou *art worthy to receiue glory, honour, and power*: so *saluation, and glory, and honour and power*, (euen glory and honour for manifesting thy power in our saluation and preseruation,) *bee vnto thee*, for euer. For in this our deliuerance (O Lord our God) we see, and therefore desire to glorifie thy wisedome, in putting it into the minde of our Gouernours to appoint thine owne means of healing our

Rev. 4.11.

2. Chr. 7.14

Citie

Citie by humiliation with Fasting and Prayer, and enabling thy Ministers and people vnderstandingly & feelingly, faithfully and feruently to vse those meanes, and also in taking opportunitie in our greatest extremitie to worke this our deliuerance, to the end the worke might the more cleerely appeare to be thine owne. In this thy deliuerance we discerne thy power, and therfore accordingly wee desire to praise thee, in that thou art able to countermand all thy creatures, euen the very Angels, *those principalities and powers:* for thou didst on a sodaine, and in a short time worke a great deliuerance,

notwithstanding the wonderfull increase of the contagion in so many places, the heate of the weather, the multitude of the people, and heynousnesse of our sins, all which wrought toward a contrary end. In this thy deliuerance, wee behold thy truth and faithfulnesse (O Lord our God) in making good thy promises of *healing thy people*, when they shall *seeke thy face with prayers, teares, humiliation*, and *turning vnto thee*, in not *keeping thine anger for euer*, in not letting the *rod of the wicked rest for euer vpon vs all*, nor *suffering thy people to bee tempted aboue their strength, but giuing a good issue of their try-*

2. Chr. 7. 14.

Psa. 103.

Psa. 105.

all.

all. In this our deliuerance we glorifie thy patience, in that thou hast not dealt *with vs according to our sins, nor rewarded vs after our iniquities*; but hast borne with vs all this while, and giuen vs yet a longer time to repent, *sparing vs, as a father spareth his owne sonne that serueth him.* In this thy deliuerance (O heauenly Father) wee see also thy pittie, in that, when our great sinnes had deserued the greatest and sorest of thy foure plagues, euen the sword; that yet notwithstanding thou didst send but the smallest of them: for hereby wee are *not fallen into the hands of* men, *whose mercies are Cruelties*; but,

Psa. 103. 11.

Mal. 3. 17.

Prou.

2. Sam. 24.

into thy hands, whose mercies are great: hast already wonderfully lessened this thy hand, and hast also giuen vs good hope (through grace) of quite removing the same. But aboue all, (O Lord our God) In this our deliuerance felt and expected, we cleerely behold thy free grace, and rich fauour, with thy infinite mercie and vnspeakable loue, (and accordingly we desire to bee plentious in thanksgiuing) for when there was no goodnes in vs to moue thee to it, nor power to procure it to our selues; Yea when iustice on thy part, and wickednesse on ours, did withstand it, then thou wast pleased to thinke

thoughts

thoughts of peace towards vs, and to *stay thy hand*, to say to vs, *when we were polluted in our* bloud, *Line.* When the *furnace* of thy displeasure was heated, much hotter, then euer it was before, and the *flame thereof*, had consumed many of our neighbours houses, yet on some of our houses *the fire had no power* at all, nor was a hayre of *the heads of many of vs synged*; wee ayled nothing all the while, and therfore *not vnto vs* (O Lord) *not vnto vs, but vnto thy Name bee giuen all the praise.* Not vnto Physicians or Surgeons: Not vnto Magistrates or Ministers; Not to Watchmen or Keepers, not to antidotes

Ezek. 16.6

Dan. 3.

Psa. 115.1.

tidotes or preseruatiues, not to house or ayre, not to Signes or Planets, not to Saints or Angels, not to our selues or others. Not thy workes in vs of nature or grace; no, not to our fasting and prayers, to our humiliation & teares: But to thy wisedome and power, to thy faithfulnesse and truth, to thy patience and pittie, to thy free grace and rich mercy, be giuen by vs all, and by all meanes in all times, and in all places, honor and glory, with thanksgiuing and obedience, in Iesus Christ, from this time forth and for euer.

V. *Praying to God w'o'y [illegible] the Plague.*

And now (heauenly Father) seeing wee *that are but dust and Ashes, haue taken*

vpon

vpon vs to speake vnto thee in thanksgiuing, *bee not angry with vs*, if we *speake once more* in prayer and supplication also, we rather hope thou wilt bee pleased with vs, if hauing *taken the cup of saluation* in thankefulnesse for staying the plague so soone, and so much already wee also call *vpon the Name of the Lord* for the quite remoueall thereof. The *rod of the wicked* hath long lyen vpon vs; Oh let *it not rest* vpon vs that are the *lot* of thine inheritance: for thou hast said, Thou *wilt not afflict the seed of Dauid for euer*. Thy *hand is stretched out still*, Oh wee pray thee pull it in, and put it into thy bosome, for we haue beene con-

Gen.1,18.

Psa.116. 13.

P.a.125.3.

1.Reg.11. 27. Esay.29.5. 25.

consumed by the beauinesse of it. Thou hast formerly giuen vs many great deliuerances, to this Citie in this kind, & to the whole Land in other kindes, namely, from forraine inuasion and priuy conspiracie; and wee confesse to thy glory, and and our owne shame, that most of vs haue almost forgotten to celebrate the memoriall of them; & none of vs haue euer since led our liues (which thou didst preserue from the crueltie of those intendments and attempts) in righteousnesse and holinesse before thee. And in this respect wee are vnworthy thou shouldst proceed in mercy, as thou hast begun; & end in mercy,

The Spanish Armado. 1588.

The Gunpowder-Treason. 1605.

cy, as thou haſt proceeded: But though wee be vnworthy of more deliuerance, yet art thou worthy of more honor, which accordingly thou ſhalt receiue. For by how much the more we are vnworthy, by ſo much the more doth the freeneſſe & greatneſſe of thy grace and mercy appeare; and by how much the more thy grace & mercy appeares free and great, by ſo much the more doth the glory thereof appeare for thine honor. And therfore (O Lord our God) *though our iniquities teſtifie againſt vs: yet do it for thine owne Names ſake, forſake not thy people for thy great names ſake,* becauſe *it hath pleaſed thee to make vs thy people.*

Ier. 14. 7. 1 Sa. 12. 22

Thou

Thou art an exquisite worke-man, leaue not thy worke halfe done as if thou couldst not finish it, but end it in perfection. Thou art an absolute Physician, leaue not thy Patients crazy & sickly, till thou hast made a perfect Cure. And that thou maist perfect the work of deliuerance, which thou hast begun amongst vs, wee beseech thee perfect the works of grace and amendment, which thou hast begun within vs. Thou hast already said to thine Angel, *Stay thy hand*: for this wee praise thee, bee pleased also to goe on and to say, *It is enough*, for this we pray thee command thine Angel also *to put up his sword into the*

2. Sam. 24. 16.
1. Chron. 21. 27.

sheath

shash thereof and to draw it out no more. *Returne, O Lord, how long? let it repent thee concerning thy seruants, make vs glad according to the dayes wherein thou hast afflicted vs,* and the moneths and weekes wherin *we haue seen euill. Renew our dayes as of old, Helpe vs, O God of our saluation, for the glory of thy Name.* Wherefore should Papists say, It is for our religion that wee are thus plagued: wherefore should Atheist say, Thou wast not able to saue vs, &c. wherefore should carnall Gospellers say, What profit is it that thy people haue prayed vnto thee, and walked *mournefully before thee,* and *It is in vaine to serue thee.*

Psa 90,13. 15. Lam.5.21. Psa.85.8. Iob.21.14 Mal.3.15

And

And to the end thou maiſt continue the worke of our deliuerance, giue vs grace alſo to continue the worke of our humiliation before thee, vntill thou haue *repaired our Ieruſalem, the praiſe of our Nation*; neuer *letting thee go vntil thou haſt bleſſed vs*, nor giuing thee reſt till thou haſt healed our Citie. Neither are we mindfull of it onely, but we remember other parts of our Land, beſeeching thee (good Lord) to ſtay thy hand from ſpreading the ſicknes in other Towns and Cities, and to withdraw it where it is diſperſt, giuing them all grace (according to their ſeueral conditions) by ſeaſonable amendment to pre-

preuēt or remoue the same; and in the mean time to cōfort all those that anywhere are visited with this or any other sickness, by recouering thē vnto health, to liue better to thy glory, or by fitting them for death, to depart in peace to their saluation. Make an end of the tryall, (wee pray thee) of other Churches by the sword, famine, or any other iudgmēt, and continue to ours the peace of the Gospel, & the Gospel of peace; preseruing all Estates and degrees amongst vs, in Church and Common-wealth from this & other plagues (if it be thy blessed will) to execute iustice and to shew mercy, for the taking away of this,

and

and the turning away of o-
ther heauy iudgements. Be
thou *exalted (Lord) in thine*
owne strength, so will we sing
and praise thy power.

Psa.21.13.

VI. *Professing our amendments vpon our remouall of the Plague.*

For we doe not desire (O
Lord our God) to haue the
plague of our sicknes taken
away from amongst vs, that
the plague of our sinnes
may remaine within vs, nor
that thou shouldest turne
thy heauie hand from vs,
that wee might returne to
our former wickednes, for
the time past of our life is suf-
ficient (and to much) *to haue*
liued therein. If thus *againe*
we should breake thy comman-
dements, wouldst thou not be
angrie with vs till thou hadst
consumed vs: but wee beg
this further fauour of thee,

1.Pet.4.3.

Ezra.9.14

not,

not to die, but to liue to declare thy works and to praise thy name. For this end *with mourning and weeping* for our former many and greiuous sinnes, *wee come vnto thee and seeke thee*, and will *ioyne our selues vnto thee in a* perpetuall *couenant neuer to be forgotten.* Wee *will make a couenant before thee our God, to walke after thee, & to keepe thy cõmandements, thy statutes and thy testimonies with all our hearts, and with all our soules, and to performe the words of the couenant, and to stand vnto it*, wee will *make a sure couenant & write it and seale vnto it*, yea wee *will enter into a curse and into an oath to walke in Gods lawe, and to obserue and to do all*

Psa. 118. 17

Ier. 50. 4. 5

2 Reg. 23. 3

Neh. 9. 38.

Neh. 10. 29

all the commandements of the Lord our God that we may ty our loose *harts* to the obedience of thy holy wil for euer And let our houses which thou haſt viſited or kept cleare from this contagion, and let our bodies, which thou haſt healed or preſerued from infection, and let our ſoules which thou haſt humbled & comforted in any meaſure by and vnder this viſitation, beare witnes to our ſincerity in making this holy vow and couenant with thee. Let them bee a continuall remembrance to put vs in minde of often renewing it before thee: and let them bee as a *threefold cord not eaſily broken* faſter to binde

vs to the keeping of this oath & couenant with thee for euer. And now (O Lord our God) since thou hast by thy Spirit put into our hearts this desire to giue thee thanks, & directed vs to this means of manifesting our thankfulnes we humbly beseech thee *keepe it for euer in the thoughts and imaginations of the hearts of thy people, and set our hearts vnto thee, And giue vs such a heart that wee may feare thee, & keepe thy commandements alwayes, that it may bee well with vs and with our children for euer, so wee thy people and sheepe of thy pasture will giue thee praise for euer, & will alwayes bee setting forth thy praise from generation to generation,* Amen. Now

1 Chr. 29 15.

Deu. 5. 29.

Now vnto the *King immortall, inuisible and onely true God*, most mighty & wise, faithfull and true, patient and pitifull, gracious & mercifull, infinite in all perfection; *The Father of mercy*, in *The Sonne of peace*, through *The Holy Spirit of cõfort*, be yeelded and giuen for all our former and later deliuerances in this or any other kind; and namely, for the present staying of the Plague, (happily in great measure already begun and continued, and hopefully in the end to be perfected & accomplished) from our beliefe & trust; our loue and feare; our hope and ioy; our patience & obedience with our bodies and soule, by our thoughts, words, & works in our liues and deaths: all honour and glory, and all praise & thanks, from this time forth and for euer. And *let all the people say*, AMEN.

Ps. 106. 48

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FINIS.